

BRITISH AND NATIVE
COCHIN

BY

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COCHIN

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the fifteenth century His specious representations of the probability of land beyond the Ocean at first met with cold bigoted contempt, but being at length fortunate enough to inoculate a benevolent friar with his schemes, he was, through this saintly introduction, afforded the opportunity of explaining his great views to Queen Isabella, who, with further discernment than any of her nobles, gave him the whole weight of her influence and the assistance of her private means to promote his object.

Immediately Europe was informed of the existence of new fields of wealth little inducement was required to stimulate research, and England in discovering North America Portugal, in turning the Cape of Good Hope, and extending her power to India, China &c, and Holland, in developing the wealth of the Southern Seas, are entitled to feelings of pride in the energy of their subjects, but it is to Spain's great Queen ISABELLA that the credit must be given of originating these vast expeditions, ruinous however as have been the effects to her country of that wealth she was so mainly instrumental in introducing into Europe.

discoveries The Zamorin received him at first courteously ; but as De Gama had provided himself with presents of a most trifling value, his tone soon altered into one of intimidation, and it required all De Gama's plausibility to paint the alliance of the King of Portugal as the greatest blessing, and his anger as the greatest misfortune which could befall Calicut. A few civilities were now interchanged ; and De Gama apparently satisfied with his reception returned to Lisbon after an absence of two years and two months. The King of Portugal, highly delighted with De Gama's success proclaimed him Admiral of the Indian, Persian and Arabian seas.

PEDRO ALVARAZ DE CABRAL was now despatched to make further investigations in the new lands. Confident by the success of his predecessors in crossing oceans he boldly stood out to sea, and was rewarded by the discovery on the 3rd May 1500 of Brazil, of which he took possession in the name of his sovereign, and forwarded home several surveys and reports of the country. Americus Vesputius was sent out at once to secure this new seizure, and discharged his duties so creditably that the king, as an inducement to others, permitted the Continent to be called America after his christian name. Cabral who thus lost that chance of being immortalized which in justice belonged to Columbus, provided himself with the seeds of some valuable Brazilian fruits, and at length arrived off Cochin on 24th December 1500. After some preliminary negotiations with the Rajah, Cabral proceeded to Calicut, established a small factory, placed a few Portuguese in charge, and returned home. Hardly had his ships disappeared on the horizon than the natives rose, massacred every

'white man, and destroyed the station.' But for this act of cruelty, the inhabitants of the coast suffered years of misery, and though we can well imagine that had they not afforded a pretext, the Portuguese would have made as villanious a one as the majority of the pioneers of civilization have been guilty of, it is to be lamented that the initiative of cruelty was taken by the, as yet, uninjured native. In stirring the whole Portuguese nation to take vengeance on the criminals, the country was soon brought under the dominion of the Whites, and the Portuguese may as surely date their ascendancy in India from the smoking ruins of the factory in Calicut, as we British do ours from the Black Hole at Calcutta.

Immediately after the news arrived of the massacre another expedition was resolved upon, and placed under the command of De Gama. He was provided with a well equipped fleet of twenty sail, which he arranged into three squadrons; the largest of which consisting of ten vessels he himself directed. With this detachment he arrived off Calicut in 1502, seized, plundered, and scuttled a richly laden ship belonging to the Sultan of Egypt after having murdered the crew; blockaded the town, cut out the majority of the vessels in the harbour and inflicted such loss upon the foreign merchants that the Zamorin was forced to treat. But De Gama would not consider any terms until the murderers of his countrymen were placed in his hands, and this being refused, after a truce of three days, he barbarously hung fifty Malabar sailors found in the captured vessels, and cannonaded the town. The Zamorin saw half his capital in ruins and yet would not surrender, so after exhausting his power of

doing mischief De Gama set sail for Cochin a neighbouring province, between the Rajah of which and the sovereign of Calicut a war had long existed. By offering his assistance and protection, and declaring the power of Portugal to be irresistible he easily brought about an offensive and defensive alliance with the Rajah, receiving on this consideration permission to establish a factory at the entrance of the Backwater. He shortly returned to Lisbon, was brilliantly received, and created Count of Videquera.

ALPHONSO D'ALBUQUERQUE, who had some time previously departed to assume the command, arrived at Cochin on 2nd September 1503, happily in time to check the progress of the Zamorin and reassure the Rajah's throne. For this valuable assistance, and by representing that it would be an insuperable bar to the Zamorin's sea operations, he was permitted to fortify the little settlement. By commanding the highway to his capital, and also strengthening themselves against attack on the land side the Portuguese now held most important arguments for the Rajah's good will and early showed their intention to exercise them. Such misplaced confidence and want of reflection on the part of the Rajah is inexplicable, forming a miserable contrast to the indomitable resolution of the Aztecs and Incas and to the unconquerable ambition of Holkar, Hyder and Tippe.

Invested with the command in chief of both arms and navy Albuquerque appeared again on the coast in 1506 with a fleet of sixteen vessels. From that period until 1515 he pursued an unbroken series of conquest in Cannanore, Goa the Persian Gulf the Malaccas, &c, and established that wide

for twenty years was prevailed upon to proceed again to the field of his fame, and arrived in Cochin towards the close of 1525, the first European Viceroy of India. He came however but to lay his bones on oriental shores, for he died in December of the same year, after a far longer tenure of Fortune's smiles than the majority of discoverers enjoy. His remains were interred in the Chancel of the Franciscan Church of Cochin, but were removed thirteen years afterwards to Portugal, and deposited at length with great pomp in the Royal Chapel of Lisbon.

Vasco de Gama, Count of Videqueyra and first Viceroy of Portuguese India, was one of those men whom Fortune seems to delight in cherishing. Profiting by the discovery of Diaz he sailed over his bones at the Cape of Good Hope, and reaped the credit of having originated the route; proceeding up the Coast of Africa he experienced little difficulty, peril, or hardship in crossing the Indian Ocean, and finding that land on which the greedy desires of all Europe were set. His successors proved the value of his discoveries, and thus increased his importance with his countrymen. He died on the field of his glory invested with the highest honours his King could confer. From the highly colored portrait in Greenwich Hospital we imagine him to have been a man above the middle stature, with a finely developed head, and pleasing expression of countenance. But Titian had not at this period instructed the world in the art of painting with fidelity.

De Gama had brought with him a sealed letter from the King appointing a successor to the Viceroyalty after his demise. Thus no delay was caused, and Henrique Menezes was at once invested. Goa was

now being built and as soon as it was sufficiently convenient the Viceroy removed his Court from Cochin.

FRANCIS XAVIER,—the dearest friend of Ignatius Loyola the founder of the order of Jesuits—arrived at Goa in 1542 and for ten years was indefatigable in his exertions to proselytize the heathen of the Malabar Coast Cochin &c. He was a true Missionary though his doctrines were erroneous neither before nor since his appearance in India have the Roman Catholic Church had one champion to excel him in honesty of purpose in persevering energy in christian benevolence. He died on the island of Sancian within sight of China under a tropical sun cruelly deserted by all his companions. Eight years after his death the Inquisition was established at Goa, with the vilest of those characteristics which make one's blood run cold even now in thinking about. The native Syrian Christians an inoffensive and devout sect were cruelly persecuted the heathen suffered injustice of the direst form and the merciless bigotry of the settlers to impose religion on them by force became so intolerable, that even had the Dutch not appeared the Portuguese must have been expelled from the country by an alliance of the Jews Turks, and Infidels. During the century and a half following their settlement in Cochin they erected the handsome Church of Santa Cruz and shortly obtained from Pius IV the permission to call it a Cathedral on the appointment of Themuds to the Bishopric of these parts. Several monasteries and small Churches were built from time to time and great attention was given to the fortifications. It does not appear that they promoted any considerable trading connection with natives and being indifferent to the grafting

of their power on the interests of the inhabitants its fall was sudden and irrecoverable. Their bigoted attention to the spiritual, and their avaricious envy of the temporal welfare of the people resulted in the Portuguese losing possession of the richest countries in the world, it was natural, it was just it should be so, however unworthy the agents of retribution might have been.

The Portuguese having thus by cruelty and avarice alienated the sympathies of their native subjects, were dispossessed of their conquests as soon as another European power appeared to dispute the tenure. Holland long subjected to Spain had at length recovered her freedom, and early fitted out expeditions against their rivals' settlements in the East. Though devoid of that romantic ardour in such enterprises which distinguished the Spaniard and Portuguese, the Dutchman possessed that persevering resolution in the pursuit of an object, which, regarding failures as incentives to redoubled exertions, must command success in the long run. Destitute of their bigotry, he regarded every new conquest in proportion as it affected his commercial interests, and in the furtherance of trade he was perfectly indifferent to the welfare of the natives. Like the old Anglo-Indian he generally left his religion at the Cape to be resumed on his return home, and consequently we find his inner life in India to have been generally

tages were rapidly developed but the presence of their rivals on the mainland exposed them to such continual danger that measures were at once taken to obtain universal supremacy. After Negapatam on the Coromandal Coast, Quilon, and Cranganore had been captured, the Dutch forces under Van Goens advanced against Cochin A D 1662. The assault was bravely made but as bravely resisted, and after a fearful slaughter of Nairs in the Ranees palace the Dutch were forced back to their boats, and the Monsoon setting in shortly after they withdrew to Quilon. The Portuguese were delighted beyond measure with their victory, eagerly imagined recovering their great losses in Ceylon and on the Coast, and neglected to strengthen themselves against the enemys return. But in October the Dutch appeared again before the town with better respect for the difficulty of the undertaking and determination to proceed methodically to work. Assisted by a petty Rajah of the district and by the Jews in the town, the assault was repeated on the 6th January 1663 and attended with every success. The Portuguese garrison was transported to Goa, such of the inhabitants as had the opportunity returned home, whilst the remainder and poorer submitted to their conquerors, were gradually degenerated by contact with native blood and their descendants are now only recognisable by their grandiloquent patronymics, and their firm adhesion to their ancestors superstition and creed. As was only likely, a strong feeling of pitiable contempt was bred in the Dutch for their predecessors in the country and even in the present day the latter are hardly in caste. With Cochin the Portuguese power fell in India after a supremacy of one hundred and sixty years for precisely the same

causes as brought about its overthrow in America. Ignorant of the power of deriving solid advantages from their conquests by honest industry, they satisfied their cravings at the expense of the natives, and as soon as one field was drained proceeded to exhaust the next, until by making all subjects foes they paved the way for the successful advance of the first European antagonist.

The Dutch were not long in discovering the numerous facilities offered by Cochin as a place of trade with the Coast, Surat, Arabia, China, and Europe. In return for pepper, cardamoms, woods, coconuts, Coir yarns &c, they imported gums, opium, cotton, piece goods, spices and tea. The place prospered in their possession, the fortifications were repaired, the streets replanned, the moat cleared out, the walls planted with tulip trees which also served to make an "unter den Linden" through the town, and no expence spared to beautify it consonant with the conservative taste of Dutchmen. The cathedral was turned into a storehouse, the churches swept of every papistical emblem and with a recollection of the many ills they had suffered at the hands of the priests, rigorous proceedings were at first enforced against the Roman Catholic faith, though as soon as the conquest was assured, there was greater toleration. The Establishment consisted of the Governor, his council of eight burghers, the Head Merchant, the Commandant, the Fiscal, Storekeeper.

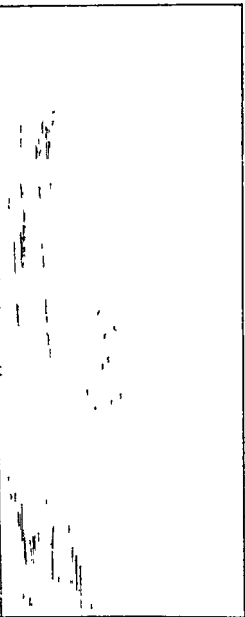
afforded the English those advantages which had contributed so materially to their own success. Their habits were grossly animal; rising at about six the Dutchman took a stroll or lounged in his verandah with a huge pipe in his mouth until seven, when coffee, meat, &c were brought him by a slave, his pipe replenished and his abstruse meditations resumed. With the assistance of his menials he was at length inserted into cloth garments of a style Dutchmen only can admire. Business occupied him for an hour or two, and paying or receiving calls a further space whilst smoking filled up any leisure before noon. Then he dined, generally with a vigorous appetite off boiled or grilled fish, salt or fresh meat, and a profusion of vegetables, oil and butter sauces; upon this foundation he poured copious draughts of Hollands or other spirits. As soon as his plate was removed he returned to his pipe or napped. At three his slave handed him a cup of tea or coffee and again made him tidy; with more visits, hearing transporting or manufacturing scandal, he at length found his way to nine o'clock, when as if famished he paid his respects to a meal of precisely the same heavy character as his dinner. Supper over, and pipe smoked, he now sought a nights rest after such distressing mental and bodily exertion.

The unmarried Dutch lady was extremely careful of her personal appearance. Her dress somewhat resembled that of our Queen Elizabeth. Stiff stays, very long waist and enormous skirts in the expansion of which hoops were always employed; her hair was worn either loose or gathered up in a huge knot at the back of the head and transfixed with two heavy pins, or ornamented with flowers. After mar-

riage she usually forgot her careful and cleanly habits, adopted the native fashion of cracking the joints and rubbing them over with oil to make them supple, and acquired a taste for betel and its various concomitants. Whilst scrupulously careful in keeping the reception room clean and orderly, she allowed the inner apartments to remain in a most miserable if not disgusting state. She received little attention from her husband, less from her children, the management and chastigation of her female slaves occupied the greater part of her time, and ceremonious visits the remainder. The Officials by keeping themselves very exclusive retained the good manners of their nation and transmitted them to their descendants, but their influence was insufficient to counteract the growing vulgarities and degeneracy. It is not therefore to be wondered at that the Dutch lost their possessions in the East, the climate assisted most materially by their indulgences in heavy food and powerful stimulants showed their innate laziness of character to perfection, whilst their tolerance of slavery induced such uncharitable feelings towards their dull neighbours as must have procured their expulsion from the Continent had no European anti-Genist arrived.

Dutch garrison and some of the inhabitants were eventually transported to Batavia, the Cathedral, several of the public buildings, and the whole of the fortifications destroyed, and by the Peace of 1814 the English were confirmed in their possession of Cochin, Ceylon, Cape Colony &c., surrendering to the Dutch, Java, Sumatra and other most valuable islands in the Indian Archipelago.

Thus Cochin the scene of the first settlement of Europeans in India has, after witnessing the last struggles of two great nations fallen into the possession of the English. How long, and under what circumstances they will hold it, it is impossible to conjecture, destitute of any defence besides a battalion of native infantry it might any day be destroyed by an invisible enemy in steel plated frigates armed with Napoleon guns. Considering that besides Bombay we have no harbours of refuge on the Indian Coast, and that were the bar at the mouth of the river removed the harbour of Cochin would offer comfortable room for the whole of our navy, it is strange Government have not thought of increasing the strength of the empire at this point. If any immediate attack were threatened it is possible more value may be set on it, and Cochin yet take an active part in maintaining our astonishing supremacy in India.



BRITISH COCHIN

CHAPTER II.

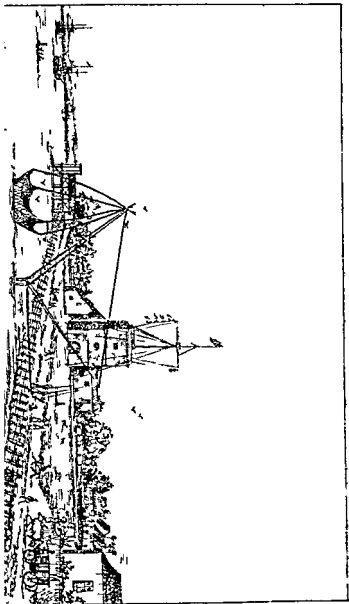
DESCRIPTIVE SKETCH.

View from the Roads—The Travancore Backwater—The harbour—General appearance of the town—The Cathedral, its great size, and consequent fate—Arrangements of a Dutch house—The Kitchen, simple mode of cooking—The Church of St. Francis—Probably the oldest in India—The Dutch Cemetery—Parade ground, Garrison—The Sepoy, his pay, promotion and equipment—Relics of the Ramparts—The Benches—Charming sunset in the tropics—Life in Cochin—Wypeen—Its interesting old Church—Dead House, and Burial ground—Fireworks, Gun firing, procession and bell ringing—The Residency

THE view of Cochin and its neighbourhood from the Roads, though probably *disappointing* those ardent anticipations of Indian landscape that one acquires from pictures at home is by no means uninteresting or devoid of beauty. Before us is the town embosomed most cosily among tulip, lettuce and cocoa nut trees, its venerable flagstaff tower and peculiar Church just peeping above the brown tiled roofs of the white and yellow houses. Built on the southern bank of the principal entrance into the Travancore backwater, it is faced on the north by the island of Wypeen, a low sandy spot densely covered with trees. Looking down this opening inland we perceive a most extensive lake the banks of which are verdant and very fertile. North and south as far

as the eye can reach, cocoa nut plantations succeed each other without a break, rounding wide and narrow bays or turning sharp peninsulas, and gradually lessening in size until we lose the line on the horizon. Inland, so far as we can perceive, stretches an abundantly fertile plain, occasionally relieved by gentle elevations and woody hills, whilst behind, forming a grand termination to so extensive a landscape, are the Southern Ghauts, a noble range of mountains, many apparently of great altitude. The sea is mostly calm and charmingly blue, the air clear and warm yet fresh, the sky cloudless, and the quiet profound but for the faint murmur caused by the waves breaking on the bar at the mouth of the river.

Its position at the only navigable entrance into the Backwater has long preserved to Cochin a considerable coast and Arabian trade. This magnificent lagoon, in length about one hundred and seventy, in breadth often twelve miles, runs almost parallel with the sea, and receives the waters of those first flowing rivers that rise in the mountains behind and so excellently irrigate this country. Produce and timber is thus easily conveyed from the most retired spots, industry has always found a vent for its labours and population has increased most astonishingly as demand for the raw staples has improved. The lake we notice just beyond the town is about twelve miles long and



Passing over the Bar—which is the only interference to this port being as a harbour of refuge second to none in India—we enter the broad river. On our right hand is the town, and a more unoriental looking place could hardly be conceived. The Flagstaff, erected on the ruined tower of the Cathedral, is in front; behind is the Cutcherry or Court house, a painfully white building; around are heavy looking white, yellow, or grey houses, all tiled, mostly surrounded by high walls, and generally very economical in windows. Here and there in a compound we see the fair green of the Banana or the dark leaf of the bread fruit tree, and occasionally we catch a glimpse of a cocoa nut, which is necessary to remind us of the continent to which we are being introduced. The grass in the open space before us, is singularly fresh; surprisingly so in comparison to the burnt up patches of vegetation seen elsewhere in the tropics. Grazing off it in friendly companionship, are white and brown cows, grey and sandy donkeys, mottled and black goats, and long legged shaggy rusty-coloured sheep. Casks and cases are being dragged on trucks by a choir of coolies, a palankeen is trotting past to the monotonous “hum” “hum” of the hamals, and a queer two wheeled ventilated-bathing-machine-looking carriage and a four wheeled box-like conveyance are rumbling along the road with all the speed the large horned white Coimbatore bullocks are capable of. Along the bank are several jetties, erected on cocoa nut piles, and perhaps a dozen bamboo fishing nets. On the left hand or the Wypeen side of the river, the broad sandy beach is dotted with miserable little huts, but a few white houses and a large

church among the cocoa nut trees impart some cheerfulness and character to the prospect.

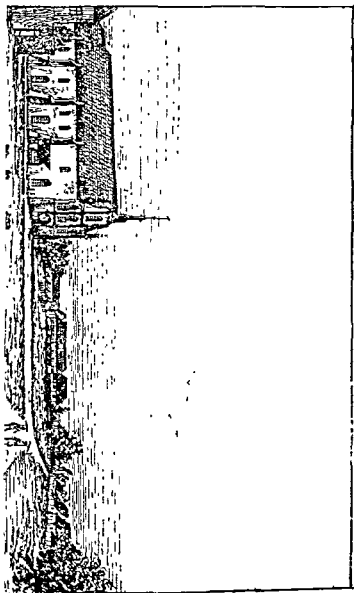
From the platform on the top of the Flagstaff Tower we obtain an excellent idea of the old Dutch houses, their quaint gables, barn-like roofs, heavy walls, and buttresses; of the narrow but regular streets, of the venerable Protestant Church, the parade-ground beyond it, of the oil yards on the beach and elsewhere, the arrangement of sheds and casks; of the Roads, Inner harbour, and country about the extensive Backwater. Coopering appears to be going on in all parts, some produce is being received at one jetty, and a similar kind being shipped at another in capacious cargo boats; the vessels in the inner harbour are rapidly taking in their freight, and an active communication is being held with those outside.

The Tower is a valuable relic of an order of architecture not to be seen in any part of the East but on this coast. With walls at least six feet thick, and strong supporting beams and buttresses one would imagine it had been erected to resist an apprehended bombardment. The nave built from east to west must have covered a large piece of ground, judging from a few traces lately brought to light. and the Dutch showed their appreciation of its spaciousness by making it their principal godown, or warehouse, whilst the English with an eye to a very questionable advantage soon considered it occupied too large a site, and without any hesitation blew it up. The shock was singularly great, and not only were walls and buildings near this spot riven, but a street of godowns on the parade ground a quarter of a mile off, and the upper story of the present

Post Office—by no means a slight erection fell in with a crash. The Tower though seriously injured stood the shock bravely, and its insolation induced the English to continue the use made of it by the Dutch.

The settlers in any other part of India with a recollection of their spacious and airy bungalows, their extensive verandahs, omnipresent venetians must certainly be tempted to pity the inhabitants of the old Dutch houses in Cochin. A wall ten feet high and at least two thick cuts off the house from all vulgar intercourse with the outer world. A narrow gateway, supported on each side by massive pillars generally adorned with colossal balls, admits us into the compound, or yard; here are some pale roses, scarlet shoe-flowers, sweet scented Arabian jessamin, a few bananas, and possibly a choice collection of balsams, marigolds, zinnias &c., according to the taste of the resident. A flight of fourteen steps, leads us to a very small antechamber, dignified—because of the possible admission of a healthy mouthfull of air—by the name of verandah. There we observe two or three lazy chairs, with seducingly wide arms and comfortable wicker backs. A step brings us into a large room, generally divided by a screen into two. The pitch and proportions are good; the ceiling white washed, the walls perhaps panelled and relieved by pictures, and light plentiful. The square punkah overhead, the tables, arm chairs, sideboard, and bookcase, are truly Dutch; and the taste for quaintly carved clumsy furniture will never be voluntarily improved upon by the cabinet makers here. In the embrasures of the window two seats are constructed, as is seen in old English mansions. We

are naturally surprised to find glass in the windows, and also shutters outside, but remembering the singular delight the Dutchman felt in being sung, we must allow that in this hot climate he very effectually gratified himself. Before the porch and windows are large tatties, or bamboo mats stretched across wooden frames, to keep off the glare of the sun. To the arrangement of the furniture and not to the elegance in construction of the bedrooms, any comfort must be attributed, for it is a singular fact that the walls in these old houses are hardly ever parallel to one another, and no regard for uniformity is to be traced in any two doors or windows. The kitchen, usually some five or six yards from the house, is a very unpretending place. The light of the sun peeps through the tiles and a large hole left in the roof for the exit of the smoke, and enables us to see what are the arrangements for cooking. About a dozen open fire places rudely built with a few bricks extend along a stone platform; on some of these kettles and saucepans are delightfully simmering, whilst the cook ladles the brew constantly and feeds the fires with pieces of wood. At the end of the shed—for it is no better—is a boy squatting beside a blazing wood fire, and turning a spit thrust through an unfortunate fowl, raising the rod on little steps to suit the blaze, and adding fuel from a heap behind him. At night when the ruddy and uncertain light plays on the dark fellows at work and illumines many a dark corner and crevice in the old wall, the effect is remarkable. Turkeys, geese, fowls, cats and dogs superintend everything from daylight to sunset, but the master and mistress of the house if desirous of retaining a taste for their food, must never make



a second visit to this outstation; for with most limited resources the cooks are prone to employ very natural but highly objectionable habits in its preparation.

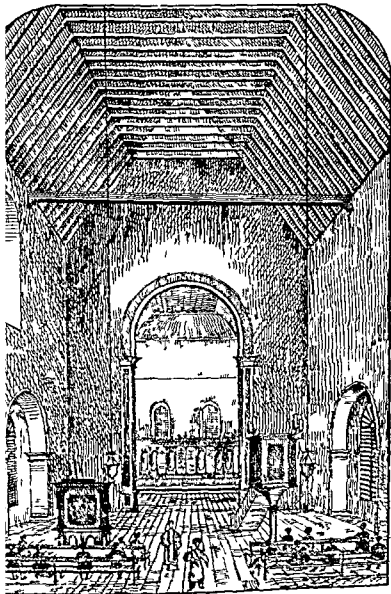
It may be conceived that a street of such quaint houses, some painted white, others pale blue, others yellow, and others of no imaginable colour whatever, with no two together exactly alike, with seats at the door of one, columnar sections all over the frontage of another, and colossal balls everywhere, that such a street is picturesque and for the tropics peculiar. With so many strong lights and shades photographs of this old place come out excellently, the only objection being that they give an excellent idea of a city in Holland immediately after a snow storm; instead of a place but ten degrees from the equator.

The date of the erection of the Church of St. Francis, now called "the Protestant Church," is not known; but from inscriptions still legible on the pavement we find it existed before 1543. and knowing for a fact that Vasco de Gama in 1525 was interred in the Chancel of the Church of the Franciscans, it may very reasonably be presumed that this is the actual site of his temporary resting place. This is doubtless the oldest European Church in India and very possibly the most venerable relic of Portuguese power to be seen out of Europe. Until the Dutch captured Cochin, the Roman Catholic form of worship was conducted in its spacious nave with all possible pomp and glitter; but as soon as that clear headed people entered, the walls were cleared of saints and relics, and a large screen at the end of the Chancel broken down, and would have been destroyed had not

the Wypeen inhabitants begged permission to take it away and rebuild it in their church over the water.

After the Calvinist forms had been unostentatiously kept up for one hundred and thirty years, the old church fell into the hand of the English, and owing to its large size was threatened with the same fate as had befallen the cathedral. Some barrels of gunpowder had been already placed inside and everything was ready for its demolition when at the eleventh hour, the officer in command relented, and so happily this interesting pile has no trace of our sad levelling principles.

The Church cannot lay claim to any great architectural merit. It has a tall gable towards the West, with arched windows and porch, columns and pinnacles of a very obsolete fashion—the exterior is more or less blackened by wind and storm, and buttresses six feet square at the base, support the walls which are four feet thick. The nave a hundred and forty-



INTERIOR OF THE PROTESTANT CHURCH

This is a translation of one of the oldest,

"Here lies Maria Memdes, who begs, for the love
"of God, one Pater Noster for her soul, died on the
"14th October of the Era 1562 anno

This is inscribed over a Sailor.

"Here rests the old trading Captain Baren Hermens
"being son of Uchtman Halvender Deserves, for praise
"a crown—vixit 63 years, obit 29th April Anno 1673.

The two following are singularly precise

"Here rests Mistress Lea Vander Koute, wife of the
"Honorable Herr, Commander Isaac Van Dielen, died the
"29th December, Anno 1688, being aged thirty two y^{ea}rs,
"minus a few hours. And Lea Gertruda Van Dielen,
"little daughter of both, died 11 Novr previous, aged
"three years, five months and seventeen days.

"Here under rests the Honorable Herr Isaac Van
"Dielen, Commander and Chief Officer on the Coast of
"Malabar Canara and Vingorla. Died 25th Decr in the
"evening between 10 and 11 o'clock, being aged forty
"one years, seven months and 20 days Anno 1693.

And this appears to be the most recent.

"Here under rests, for holy Resurrection the body of
"the deceased, well born, Herr Reunen Van Haysm, in
"life Senior Merchant, Second, * and Head Administra-
"tor of this Government. Born at Campen on the 12th
"Decr 1734. Died the 16th March 1789 aged fifty four
"years, three months and four days.

Since 1794 no burials have taken place in the Church, the vaults were filled up, and the doors seldom unlocked until in 1817, the Bishop of Calcutta appointed a clergynan to this coast, and after a long period of but monthly services, the present Chaplain was established to this town individually by

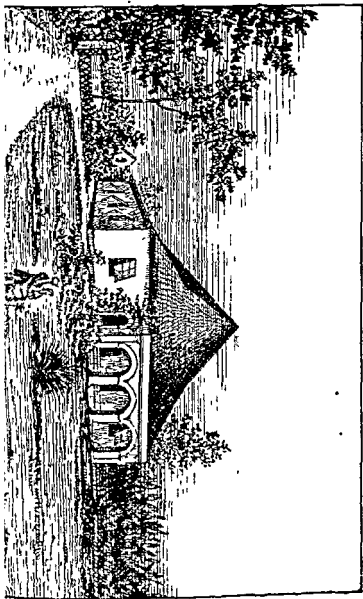
* i.e. Second in rank to the Governor General of Batavia

the Additional Clergy Society. His comfortable Parsonage is close by surrounded by a large garden containing a rare collection of tropical fruits and flowers.

Near to the Church is the old Dutch Cemetery, a small square plot enclosed within high walls. The tombs flat, dome, and pyramidically shaped, are occasionally diversified by broken pillars, urns and sarcophagi all more or less blackened by exposure; the grass rank and wild here and there lost sight of among bushes of a beautiful orange-flowered weed that infests this part of India. The new Burial Ground is a mile and a half distant from the town.

The Parade Ground occupies the heart of the town beyond the Church. The Hospital, Guard House, and Magazine are situated, on one side under the shade of large tulip and bread fruit trees, and around, beyond the road, are some commodious houses, among which at the right hand corner are the Telegraph and Post Offices. The grass, delightfully green, has not yet overgrown the site of the Godowns alluded to in a preceding page and no one has cause to regret the clearance so singularly effected.

The town is garrisoned by a detachment of H. M. 45th Regiment M. N. I. consisting of one European Captain and one European Lieutenant, one Subadar Major, corresponding in rank to a Captain, one ordinary Subadar or Lieutenant, two Jemadars or Ensigns, Ten Havildars or Sergeants, ten Naiques or Corporals, two Drummers and a hundred and fifty Privates. The Barracks or Sepoy Lines are about a quarter of a mile from the town among cocoa nut and bamboo trees.



The Sepoy, voluntarily enlisted receives from seven to nine rupees a month, according to his conduct and term of service: and at the end of fifteen years can claim a pension of about four rupees per mensem. But promotion being solely influenced by seniority, he may always hope to receive a commission before that time and be thereby entitled on his retirement to a more considerable income. In proportion to what he could earn in any civil occupation the pay is liberal, yet he is mostly a discontented mortal always grumbling about *batla*, high prices of provisions, &c. The system of promotion is open to objection, for as every private may be said to have a Captain's commission in his knapsack, the native officer receives very little respect from the men off parade; and the injustice shewn to ability naturally hinders its appearance. His dress may be martial but it most certainly is not picturesque. A high, glazed, leather head piece resembling a coal-scuttle in shape, a scarlet cloth tail'coat, black cloth trowsers (except on show days when white cotton are worn) and leather sandals, complete the costume of an unfortunate being who off duty is well contented with a piece of cotton cloth round his waist. The reflection of the rays of a tropical sun from the helmet and scarlet coat is almost intolerable; what then must be the discomfort of a native so singularly clothed? The Turco or Zouave in his fez cap, open jacket, wide breeches, and yellow leather gaiters, might for once indulge in a sentiment of pity were he to be introduced to one of H. M's Madras Native Infantry.

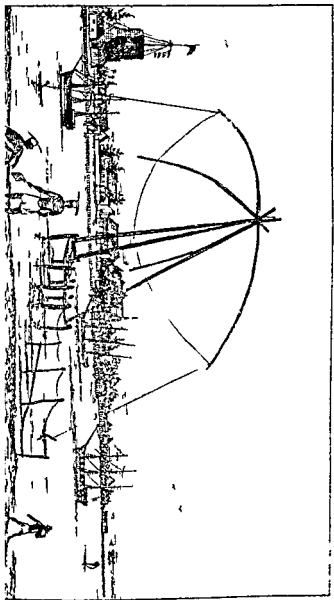
✓ Some interesting relics of the old rampart are to be seen around the Fort. A short promenade has

been made of a portion on the beach, tulip trees thereon planted, and a few simple benches set up at the corner of the bastion. Here in the cool of the evening merchants "much do congregate;" discuss any news, and lay down most excellent laws for "how to do it." A broad sandy beach about two miles long, and a boundless expanse of water stretches out in front; the breeze is soft and refreshing after the hot day, and the sunset generally glorious. The sky seems washed with fire, the clouds tinted with virgin gold, and their fleecy folds embathed in regal purple—the east reflects the brilliance among the lights and shades of the rising vapours, and at length the lingering light decays, the sea relinquishes its borrowed splendour, and the sun suddenly sinks beneath the horizon. These tropical sunsets are magnificent, and their charms further enhanced by the sweet murmuring of

"the bridegroom sea.

As he toys with the shore his wedded bride,
And in the fulness of his marriage joy,
Decorates her tawny brow with shells,
Retires a space to see how fair she looks,
Then, proud runs up to kiss her."

Cochin does not thoroughly awake until six in the morning, then the crows summon a parliament, shutters are unfastened; doors opened; goats and cows trot out; fishermen set busily to work; water boys, tappal men and telegraph peons chase one another; yard bells begin to ring; operatives assemble, trucks and carts soon issue out; coolies throng the streets; sahibs, some on foot, some on horseback, some in bandies at length reach their offices, and activity reigns around. At noon, dinner causes a

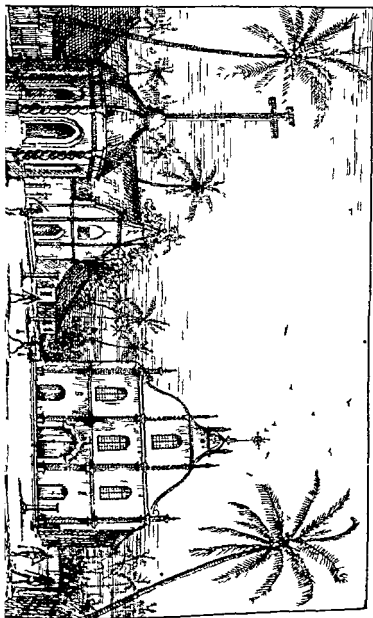


slight lull,—at five the day's work is over. Then the inhabitants take exercise; ladies attired in wide-awakes, natty white jackets and black cloth skirts, and gentlemen, in costume much resembling that of painters, are seen mounted on cream coloured, chestnut, or white ponies; and easy going pedestrians, quasi crinoline, babies, ayahs, peons and bāndies enliven the promenade. Night falls; shutters are bolted; gates barred; and before eight o'clock the town seems wrapped in slumber, except when some warm hearted neighbour has invited his friends to a dance, and engaged the services of the Cochin band, which, with or against permission, is generally successful in keeping the neighbourhood awake till three or four in the morning, when the National Anthem vigorously accompanied on fife, violin and big drum, is chanted by the excited guests with most stunning pathos. A little before six on Sunday morning the Church bell is rung to remind the inhabitants of the day, the quiet of a country village in England is maintained, and Jew, Mohammedan and Hindoo abstain from all work.

Crossing the Inner Harbour we land at Wypeen, and obtain another view of the little Fort. The number of fishing nets on both sides of the river is surprizing, and as they appear, for half the day at least, slowly moving into and out of the water and generally enclose a goodly quantity of fish every five minutes, some curiosity is excited to know what becomes of it all. There are also several men ferrying about with paddles in small canoes warily drawing in and letting out long lines, until at last a fine salmon-like fellow is drawn out writhing most fiercely, and thrown into the bottom of the boat. By the

time the shore is reached the fish is dead, and in a prime condition for the dissection that at once commences on the bank. The flesh is very like turbot.

There is an interesting Roman Catholic Church here. Its quaint mediæval roof, white walls square and twisted pillars and undecorated windows seem incongruous beside the coconut, bread fruit and banana trees. At some distance in front of the door is a large hexagonal building of the same style of architecture with a cupola surmounted by a high wooden cross. On the right hand is the Dead house a dark damp place, with an altar and some old granite slabs inside. A little burial ground behind seems too small for the purpose, as in a pit at the corner are a number of bones not wantonly but apparently by necessity exhumed to give room for other occupants of the poor sandy soil. By buying the ground out and out and, erecting a tomb or railing around the plot, this desecration does not extend to the dust of those whose friends are rich otherwise as a rule in Indian cemeteries no respect is paid to a grave after three or four years. In a chapel close by, behind a glass case, is a miserable little piece of wood carved into something resembling a man, clothed in what was once black silk velvet and declared to be a portraiture of St. Maurice. Day and night poor black women come in cross themselves touch the glass kiss their fingers most reverentially and hold out their little babies to touch it too, and then depart. It is a pitiful sight to

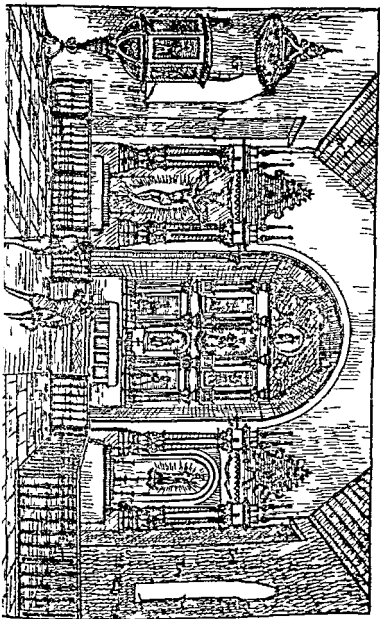


the Protestant church. It is divided by pairs of fluted columns into six compartments, two of which are occupied by gaudy effigies of the Virgin. The two below to the right and left contain paintings of St. Benevenuto and St. Francis probably executed in Europe more than three hundred years ago, above them are native designs of St. Joseph and St. Dominique, and though the colours may be slightly discordant, and the perspective enough to throw a Turner into convulsions, we must certainly admit that the attempts are most praiseworthy. On the right and left hand of the nave is a highly painted altar piece, the former containing an effigy of the Mother and Child surmounted by a glory, and the latter a representation of the Crucifixion which from the knowledge of anatomy exhibited must have had an European origin. The pulpit, resembling a sacramental goblet in design is decorated with alto relievo's of five saints, and covered by a rather elegantly shaped canopy. Nothing is however so striking as the perfect indifference manifested for harmony in colours. A scarlet and ochre pulpit, dull red rails across the nave, greenish blue altar pieces, and highly tinted mouldings indeed cannot be considered good taste, but such pre-Raphaelitism is not confined to Cochin.

On the eve of feast days, the interior of this and other similar Churches in the district are illuminated with small oil lamps, minute guns fired outside rockets, blue and red fires most lavishly expended and torch light processions perambulate the highways with kettledrum tom-tom trumpet and fife, uniting in grand uproar. The Hindoos have very similar ceremonies, so the din

raised out of the Fort till late at night is sometimes most annoying to poor sleepless Protestants. And the Roman Catholics seem to employ the greater part of time in recording its progress, bells are almost always ringing whether for service or not no one seems to know or care. There is a solemn voiced bell at the other end of Wypeen behind the coconut trees, and at night when all may be still the sound comes in detachments on the breeze, so gently and so modestly that breathing is momentarily suspended to enjoy its sweetness more entirely.

At about a mile and a half from the Fort, upon an island in the large lake, is the Residency a good type of the modern Bungulow. The rooms are spacious, well furnished, opening into a verandah large and airy, whence the view between the trees and over the grand sheets of water is most agreeable. The grounds are planted with a variety of noble trees, the grass is well cropped, and green and the place otherwise made to resemble a snug corner in a finely wooded park at home.



paddy fields which so richly irrigate the district at the expence, it is to be feared, of the native's health. From the north east corner of the Fort two good roads proceed, one into the Cochun the other into the Travancore territory. The latter is almost entirely overhung by cocoanut and banian trees, and forms an agreeable ride, but there are few shops and they of the most ordinary character, and little to remark either in wares, dealers or customers. But the other road towards the Rajah's palace for nearly two miles is crowded on either side by shops and stores, and the scene in the Bazaar generally animated in the extreme.

It is not agreeable to have to divest oneself of a delusion that in younger days and even in mature life may have been productive of many a romantic and indescribably pleasant idea, and this cannot be better exemplified than in connection with a *Bazaar*. At home we associate it with a gay and costly assortment of wares, temptingly arranged before charming demoiselles whose ringlets and smiles ensure brisk trade. Then we read when children of bazaars in Persia and elsewhere where gold, precious stones, and draperies are exposed in such lavish profusion and under such bustling and gay auspices that one is inclined to imagine that "if there is a heaven on earth it is here! it is here!" Then we have all studied in the Arabian Nights, of how that King of Caliphs Haroun Alrasheed walked through the streets of his capital disguised, and listened to what people talked concerning him and his rule, and at length by the Vizier's sagacity was permitted to see the treasures and valuable curiosities in back chambers. Who then does not associate the Bazaar with

all things luxurious and beautiful? That at Cairo is certainly not contemptible; in the open shops are grand displays of shawls, jewels, and trinkets, the air is occasionally perfumed with the sweetest of oriental scents, as a dealer opens a bottle for the judgment of a customer; and the streets are mostly thronged with camels, horses, mules, gilded chariots, screaming runners, and hawkers shouting out the especial qualities of their wares. Upon the richly caparisoned mules are ladies of the harem attired in the best of silks and satins, and marching by their side are several tall thin fiercely moustached mulattoes. The variety of the costume from the fez and flowing white tunic of the barber, to the turban, cloth of gold robe and jewelled scimitar of the pasha is most pleasing; and the never ceasing shaving, coffee drinking, smoking, and gossiping on all sides, with the deafening cries of runners, hawkers, and enthusiastic Britons urging their steeds at full gallop through the throng, contribute most certainly to the realization of many a dream. But there are also such sad cases of ophthalmia, skin diseases, and malformation, such disgusting evidences of bad drainage, and such tyranny and heartlessness visible that in a few days the glitter and bustle becomes as distasteful as honey to a surfeited stomach. The Cochin bazaars cannot however compare with even those in Egypt, but as giving some idea of the tastes, food and clothing of the natives it may be well to proceed rapidly through the Muttencherry one, which runs along the Backwater for some distance.

The houses are mostly built of wood, one story high

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The houses are mostly built of wood, one story high

with the front open like a coach house and raised about two feet above the level of the road. The dealer squats in the centre of his wares, and waits for customers with truly exemplary patience. At length one arrives, and if in his corner there has been a silence in the midst of the din around, he takes care that it shall be his fault if there is any lull in the market for five minutes at least. Then the purchaser may be satisfied and takes away the dispute with his investment. The variety of trades is remarkable. Here is a money-changer who will give chuckrams or annas for rupees and pocket four per cent by the exchange; or he will buy up foreign gold and silver at a rate which is not complimentary to the august head on the coins, excepting they be English sovereigns and especially those stamped with St. George and the Dragon on the reverse, and for these (which are in request as ornaments) he will always pay twenty shillings and six pence to twenty one shillings value. English gold is generally at a premium since the natives have been convinced of its purity; and large amounts are supposed to be now buried in various parts of the country, and may never be recovered as the proprietors frequently die without pointing out the treasure. The Australian sovereign is with difficulty sold at par. Next is a jeweller, an old lynx-eyed Mussulman, engaged most intently in engraving some silver work. He appears to have no stock in trade besides two or three sharp pointed instruments, a little stage to work on, and a small stone hand wheel; but get that old gentleman to perceive you are a likely purchaser and he produces from some hidden retreat a variety of beautiful silver wire brooches, bracelets, and hair pins of such work-

manship as no European could equal, excepting perhaps the Berlin iron wire maker. Next comes an opium dealer, a healthy fair coloured Brahmin with any thing but the lack lustre eye and emasculated body of the consumer of his nation-destroying wares. The article is sold in any quantity at a price which fortunately does not bring it within the reach of the operative class. It is a dark glossy brown substance with the strong disagreeable odour of poppies, and a bitter sickening taste which remains long in the mouth. Next is a curry stuff shop. Here arranged in baskets on shelves by the side and before the dealer are grains, coriander, popperdum, ulva, and cummin seeds, green and dry ginger, black and white pepper, green and scarlet chillies, tamarinds, almonds, turmeric, and a number of other roots, fruits and seeds. The fragrance of the spices is very strong and helps in a great measure to season the atmosphere of the vicinity. Next is a rice shop where grain of many qualities is exposed in husk, clean or boiled. Next is a coppersmith's. Here a large vessel is being hammered into shape with such stunning and persevering activity as must make nerves at a premium in the neighbourhood. Several very strongly wrought and highly burnished brass pots, vases, basins and lamps are exposed in front for sale, side by side occasionally with some monstrosity which after the priest's dedication will be set up in the owner's house and worshipped. Next a box makers'. Here are several men engaged at work, some putting in locks and hinges, and others fastening on brass corners and linings, to the profusion of which and not to the security of the box the native directs his first attention. A study of the locks though it might fail to

furnish Mr Hells with a new idea ought certainly to make that individual laugh heartily, for the object in their manufacture can certainly not be that to which he is accustomed. As the native generally has more clothes than he could conveniently hold in one hand and seldom possesses books or other large and heavy articles one small box is all the accommodation that he at any time is likely to require and even in this he is never induced to lock up his money, but prefers carrying it about on his person or burying it under his house. Next is a mercers! Here piled up to the roof are parcels of silk and cotton cloths for men and women coarse red cotton hanker-



THE BANANA TREE

Their hands are very small and their fingers thin and flexible, and they are most skilful copyists, but as for working out an original design or even doing more than ribbon or finger lace without some superintendence it is quite out of their power. They work with smaller pins but on larger pillows than are seen in England and Belgium. Sleeve émbroidery has lately been introduced into the country and the women are eminently successful in this branch of needlework; though the time occupied in the manufacture is tedious even in comparison to the progress of young ladies at home in similar undertakings with a pleasant companion on one side and the latest novel on the other. Then there are fruiterers, poulterers, confectioners, and hawkers in the street of various kinds of shrimps, anchovies, herrings, mullets, &c, the odour of which under the hot sun is horrible! most horrible! Then a number of women, selling milk, butter,* and butter milk, in little pouches made out of leaves; and vendors of nasty looking sweetmeats made of rice sugar, &c, and baked in rings sticks and crosses to suit the fancy; together with circular cakes of jaggery, a coarse sugar obtained from the cocoanut tree. Then dealers in vegetables, great yams, some like new potatoes others as large as an elephant's foot; bananas green, yellow and blackish, small and large either for eating raw or curried; coconuts whole, or opened and divided into sections, and many other things; then sellers of eggs, sugar-cane, popperdums,* betel leaf,

* Popperdums are thin white cakes made of small grain pounded very fine, and beaten into a paste with a solution of water, salt and "popperdo-karom" a species of sandy mineral. When fried they give an agreeable and wholesome relish to curry. Large quantities are exported yearly to Bombay, Colombo and elsewhere.

areca nut, salt, lime; and such miscellaneous articles as lobster's claws (used as graters) grass-brooms, wicker work stools, earthen pots, skeins of cotton thread and coir yarn, teak leaves for wrapping up curry, split bamboos for making hedges, caljans for thatching huts, and cart loads of banana leaves used as plates throughout India from the poor deformed beggar to the Rajah on the musnud.

The Bazaar is generally crowded with people, some carrying high parcels of yarn, leaves and bamboos, or baskets of grain lime and fruit, others bargaining with dealers; and others again intent upon something further on and pushing their way rapidly through the throng. As the majority of the men have nothing on but a piece of cloth round the waist and the costume of the women differs but slightly on market days; it may be conceived that the evaporation from such a crowd is disagreeable in the highest degree, and especially so when as many as can afford it rub cocoanut oil into their tawny skins till they shine again. Cows wander about listlessly, picking up a fallen leaf or fruit and treating themselves to a mouthful of grain from a basket in a shop when the owner's eye is directed elsewhere. Their holy character in the eyes of all good Hindoos preserve them from illtreatment for getting in the way, and a number of women follow them assiduously to collect their dung (for purposes mentioned in the next chapter) and the road is thus kept clear at all times of such a nuisance. Goats are to be seen in the wake of the cows with a troop of black and white kids bleating around them, and

though they are not protected by any alleged sanctity of character, it is a rare thing to see a native raise his hand against them. The pretty little kids are often much worried by the cowardly puriah dogs that abound in the market. These animals are mostly of a light tin colour with a fox like head, and cunning eyes, and generally are as large as beagles, but nothing like so plump in build. They snarl and howl in a manner truly horrible, and are entirely devoid of the fine characteristics of the British dog, worrying all weaker animals with a maliciousness that might be expected from their cringing bearing towards man. In every store some poor lean white cat may be seen of a race as degenerate as that of the dog, and possessing a mew to which the plaint of the "old tom cat on the tiles so flat" at home is harmonious in comparison. Large raven-like crows infest the neighbourhood and pick up odd scraps and garbage under the crowd with an audacity truly remarkable. They are not particular in their diet but seem to act upon the American-Indian's principle of stuffing his stomach with red clay to fill up the vacuum when more savoury edibles are scarce, and it is a blessing in the tropics that these birds are so hungry and omnivorous for otherwise a plague would soon be generated by the exhalations of their disgusting food. There is hardly any lull in the uproar during the day what with men shouting, women screeching, crows cawing; but as evening approaches the crowd thins, the shops are bolted up, or the goods are taken into an apartment in the rear and stored away and the dealers betake themselves to

the upper story or to some little snuggerly in the compound behind. Hardly a sound disturbs the stillness of the night in the Bazaar, excepting when some poor diseased outcast sinks under the shelter of the overhanging thatch, places his staff beside him, twists himself into the snailst possible compass, wraps his dirty cloth tightly around him, and speedily falls asleep proving truly that

'tis not only on downy couch

' Or neath the shade of lofty canopy that sleep is found.

The Bazaars are supplied twice or thrice a week with fresh provisions, &c., and the natives from the interior come regularly at those periods to make such purchases as will suffice for a few days. From the inland market food is taken to provide a yet more distant village and so the same article often travels about from place to place until it gets stale and bad. Women are mostly employed to transport the supply, and labour as assiduously as their sisters in Covent Garden, but here the resemblance ceases, for whilst they are poor

propensity to be sceptical upon descriptions in the Arabian Nights

The European inhabitants of the Fort are chiefly dependant upon the Bazaar for the necessities of life, and to such an extent as is sometimes painfully annoying. An enterprising Hindoo has monopolised the meat trade for several years and retained his advantage by buying out rivals and rapidly raising prices afterwards to reimburse the outlay. His shop is simple in the extreme constructed of bamboos plaited cocoanut leaves and plastered with cow-dung. A block about two feet high occupies the centre of the hovel, and sitting before it with his legs conveniently stretched on either side the Butcher of Cochin may generally be seen mangling the mortal remains of, it may be, some naturally defunct quadruped, whilst patiently standing before him are the servants from the various houses in the town. The oxen of this part of the world are too valuable as beasts of draught to permit their slaughter for table purposes and consequently cows which either from an unsanguine temperament or from old age have ceased to give lactescent returns are killed and their various parts distributed in every direction. The cow beef is often obtained from the jungles, and then indeed one requires

"the keen dispatch
of real hunger, and concoctive heat
To transubstantiate"

but generally the meat turns out more tender than might be expected from the aspect of the raw material. Paulhant supplies the town with long legged rusty fleeced sheep and these are eco-

nomically slain to suit the demand. The flesh is generally very excellent, mint and spicy ingredients are not wanting to make it more palatable, and travellers have been heard to declare that better mutton is not obtainable in India nor even at Capel Curig, North Wales. Pigs are reared successfully round every cottage where rice is eaten and rice bran necessarily abundant, but the fattest are to be found in the vicinity of the cocoanut oil mills as the *poonac* or oil cake is almost invariably thrown to them. The market value of meat varies considerably, the average prices are for beef 2½*d*, pork 3½*d* per lb; and mutton is sold in pieces: hindquarter 2*s*. 6*d*, leg 1*s*. 3*d*, shoulder or loin 10*d*, neck 6½*d*, and breast 8½*d*. Occasionally the butcher strikes, demands higher rates, and invariably obtains them from all individuals desirous of some variation from duck and curried fowl, and fowl and curried duck. Almost all the natives are vegetarians, and Europeans are soon instructed by Nature to assimilate their diet somewhat to that indigenous to the district, so the consumption of animal food is never very considerable and the chance seems small of a Bannister setting up in opposition to the Cochin Chamberlain and maintaining such an exalted position for any length of time.

There is no want of bakers in the town, indeed the trade is not sufficient to support those now established. The wheat is imported from Bombay, Mangalore &c., ground very fine in hand mills, made into bread with toddy yeast and baked in low brick ovens heated by external fires of the oil-pervading cocoanut shell. Bread is generally made in

double rolls or half loaves, for which 1½d is charged but lately some alteration has been effected to suit the demand on festive occasions. Milk is brought round regularly every morning, not in bright metal cans with natty little tins clustering around, but in long black glass bottles that have a wonderful resemblance to those corked by the Friend of India; yet as it is not agreeable to associate the flavour of hops with milk it is wise to suppose that these are *not* beer bottles. The price of milk rarely alters from Rs. 2 per dozen bottles, or about one penny per pint. Butter is brought from distant villages where the demand for milk is poor, and sold at ten pence per pound, but every one who keeps a cow provides himself, as the country manufacture is singularly insipid and oily. Poultry comes from the interior at all seasons of the year in a sadly lean and anxious condition so that it is necessary to fatten a purchase for weeks before it is fit for the table. For ducks six, for fowls seven shillings per dozen is asked and for geese, and, turkeys half-a-crown per pair. The turkeys are large and the ducks and geese hardly inferior to those at home, but the fowls are weaker and certainly less interesting than any species reared in a colder climate. * Rice is brought from Bombay, Ceylon, and Calcutta sometimes in abundant quantities at others so insufficiently that subscriptions have to be raised to preserve the poor from actual starvation. The curse upon "him that withholdeth corn" is here heard low but deep.

* Individuals—for whom it may be hoped the mystical letters P G S. are in store—are firm in maintaining that Cochín-China fowls are to be found in Cochín on the Malabar coast, but no bird of such a singular appearance has as yet been discovered in this part of India.

and were it not for Protestant assistance the misery would be extreme every monsoon for charity is a virtue wofully unappreciated by the heathen in this money hoarding land and the Roman-Catholic contributes so large a proportion of his savings towards fireworks and the illumination of the church that any benevolent schemes have to be put the on shelf of good intentions. With the certain prospect of many a rainy day at the close of the year it seems marvellous that the natives do not lay by something when they possess the power, but unhappily poor people here are no wiser than their winter brethren in other countries, and are as able to comprehend but as powerless to act upon principles of economy.

Potatoes are brought down from the Neilgherries in bullock bullocks or carts, and cost about $1\frac{1}{4}d$ per lb. Coffee ($6d$ & lb) is well supplied from Allway, Cottayam and the immediate vicinity of the town. Tea occasionally arrives direct from China in native vessels, green ($5s$ to $6s$ & lb) is hardly ever purchased but black ($2s$ $6d$ to $3s$ $6d$ & lb) is consumed rather largely. Black salt ($\frac{1}{4}d$ & lb) is obtained from Bombay at the end of the monsoon, and cleaned in each house before employment with boiling water and the white of eggs. Sugar ($6d$ & lb) is imported in as rude a condition from Calcutta and in small quantities from the interior. Beer, wines, and spirits are brought direct from England and France, but Bombay is also resorted to when supplies are scanty, for in the Bazaar Sherry especially suffers from the 'cow with the iron tail' principle, and the misery is that instead of simply diluting it with water the shopman appears to add a dose of villainous spirits that makes one's mouth smart again; and so

people are compelled in self-preservation to supply themselves from a distance and the tradesmen justly enough enjoy but little business in these articles.

The Dhoby is an "institution" as peculiar to India as the Falls of Niagara are to "the States." Men and women are trained up from infancy to adopt this profession of their ancestors, and dying cast their mantles on their own offspring by the inevitable law of caste which confines each trade to a peculiar class. In Cochin the Dhobies are immediately distinguishable by their dark chestnut if not inkish hued skin their small but vigorous frame, and their usually cheerful self-satisfied rotund physiognomy. The love of ornament is a mania with them, and indulged even when at work by the oldest as well as the youngest of the women. Silver toe and finger rings, bracelets, necklaces and often gilded ear-rings are worn in profusion without any regard for either effect or neighbourhood.

The mode of cleaning linen is somewhat interesting on first acquaintance, but experience of the mangling tendencies of the process soon induces most uncomplimentary sentiments towards the unfortunate dhoby. The clothes are taken about once a week in a huge bundle from each house and sorted at the *laundry* into cottons, muslins, and silks. The cottons are immediately thrown into a boiler and allowed to soak for half a day or so, and then taken out, rinsed, and carried to the *dhoby-ground*. This is a large open space about a mile from the town, surrounded by cocoa nut trees on all sides but one in at which the sea breeze enters most delightfully. In various parts are stagnant pools, some six some sixty feet wide, and from one to five feet deep, abundantly productive

of great toads and oppressively redolent of primitive vegetation. Around each of these pools are large flattened pieces of stone at a distance of from six to a dozen paces from one another, and before these with their legs semi-immersed in water the dhobies continue their work. The articles are taken from a bundle in the serpentine form assumed after rinsing, dipped, and beaten with no mean violence or sluggish care upon the stones, whilst occasionally the foot is employed to rub out any peculiarly dark spots. They are now clean, and thus either on the spot or in the dhoby's house are placed in a tub of rice starch, and after another rinse hung out in the sun to dry which it may be imagined the sun is here capable of doing very rapidly. They are now sprinkled with fresh water and ironed. The "iron" is made of copper upon a very simple and intelligent principle. The base is an inch or more high constructed like a box with a small lid under the wooden handle and this raised discovers an ample space for a handful of charcoal and dry pieces of cocoanut shells which placed in and ignited burn very slowly when the lid is closed with the assistance of a little ventilation through holes in the side. Thus the iron, or rather copper, is always hot so long as the internal fire is kept up, and its temperature can be varied by adding or extracting fuel. Muslins are generally boiled with a little soap made of "popperdo-karom," oil &c, but never beaten on the stones, nor are coloured clothes and silks which are washed by friction between the hands as in England. Cow-dung and potash are thrown into the boiler when the clothes are more than ordinarily unclean, but this is only necessary in the purification of the natives' robes.

The dhoby is paid by residents at the rate of nine to ten shillings per mensem for each individual in the family, or enters into a contract for the house if the olive branches are tender and numerable. By this arrangement everything has to be washed when wanted, sheets, pillows, curtains, covers, table cloths, handkerchiefs, turbans, and the numberless and nameless articles of male and female, adult and juvenile attire, all are taken in a lump and counted out to the dhoby for return in a week or fortnight. Travellers or occasional residents are obliged to pay at about the rate of eight shillings per hundred *pieces*, a piece being either a collar or counterpane, a necktie or night-gown, a towel or turban, all the same. This is a curious system, for increase of labour in preparing an article generally justifies increase of charge for the work, and doubtless the dhobies think so, and very likely do not quite comprehend why the rates well enough for making up natives' linen should be assumed as the standard for remuneration after exercises of patience in submitting to endless abuse from British patrons. Buttons must be broad-cast beneath the waters of the stagnant pools, for they rarely survive the treatment there received, and the dhoby is perfectly careless of such side-less articles. Tapes too and such like desirabilities vanish most astonishingly, and single sewn garments return to the owner with such glaring disconnections as require great benevolence of character to witness.

The Tailor is a most necessary part of the establishment of each house. His duties are to mend old linen, to cut out new dresses and make himself

as generally useful in repairing dhoby-damages as he can. If the family consists of more than two persons his pay is from Rs. 12, to Rs. 15 per mensem, needles thread buttons, &c. being provided by the employer. Shirts are made by women as also ladies' dresses, the charges on the latter varying according to the care and skill required. For shirts one shilling each is generally asked, and considering the great difference in money's worth here and in England, this compares most strikingly with the like

the Circassians, been productive of more disaster to Kings and Czars than the conquest of kingdoms. Climatic influences, necessitating a higher state of activity and a keener pursuit after the necessities of life, have served also to make the highcountry man more vigorous and self-reliant than the inhabitant of the plain, and though he does not possess that moderation of appetite, when in possession of lowland luxuries, indispensable to the maintenance of his conquests, he has too much natural independence of character to relinquish all hope of regaining his freedom after defeat; and so what with envy of the comforts of the plain, and vigorous actions to recover what he may have lost by the attempt to monopolise them he has at all times and in all countries been a most important agent in promoting that civilisation which it might be imagined, at first sight, he would most greatly impede. We owe our wonderful supremacy here, most assuredly, to the mountain tribes; they for centuries quarrelled with one another to the lasting disaster of all around, and eagerly accepted any terms for a white stranger's assistance if they had reasons to hope that therefrom the subjection of the foe would more surely result. We have played no new game in India, much as we are blamed for our mode of acquisition; Alexander, Cæsar, and Hannibal in ancient days, and (besides the conquerors in the middle ages) Napoleon the Great and his remarkable nephew in our our times have all learnt in the same school with ourselves, and been propelled by that invisible necessity of self preservation to undertake wars which have changed the fate of the world again and again.

It would be unfair, in attempting to describe the

Malabars, not to say beforehand that many an one as tall handsome and symmetrical as artist could wish to sketch, but taking a general view of the majority it must be allowed that they are of an inferior race, small, weak, and debased. The lowest, and most numerous class of the men, working as coolies, sailors and agriculturists, are on an average but five feet six inches high and thin in proportion; with small heads, low frontal development and large animal propensities unmuscular in appearance though anything but effeminate in reality, the hands thin but flexible, the legs narrow round the thighs with protuberant knees, hardly apparent calves, and wide spreading feet with the large toe stretched considerably away from the others. He weighs seven stone ten pounds, or about as much as the average of English women or on third less than most Englishmen. But this difference must not be necessarily associated with a want of power, for his diet is rice, a grain that absorbs a greater quantity of water in cooking without imparting such a proportion of nourishing matter as animal food but without also generating that heat and laziness which indulgence in the latter so especially does in the tropics. He is sometimes broad across the shoulders, but is seldom so plump as his wife in this respect, and has a stooping habit after youth has passed which she never acquires till old age. He can carry stupendous weights on his head, and with most supreme callousness receive on it blows and contusions which might kill a white man.

He does not possess any great strength in raising beams, &c, but as far as traction and propulsion is concerned he is not by any means incapable. From

being carried astride on his mother's hip in infancy he is mostly bow legged, which gives him a steady but inelegant gait, he either swings his arms very fast with straightened fingers or clasps them behind his back when walking, and takes steps very disproportionate to his height. His voice is harsh guttural, and when raised in anger discordant, but with a few exceptions the lower orders in Europe are distinguished by the same indifference to articulation.

undiluted as the standard of low life, and pouring in drops of milk as higher rank is desired, until the white predominates in the liquid and that is the tint of the aristocratic classes

to be its limit as much as the small of the back is that of the man's top-knot. It is washed about once a week, superfluously oiled, and most carefully cleaned with a large toothed horn comb; but notwithstanding this and the care of friends to remove the immunities, vermin continue to propagate most painfully. On the high road a group may frequently be seen of a mother studying the phrenological

other tightly round and tucking it in next to his skin. When actively employed he rolls the cloth up so that it shall not interfere with the free motion of his legs. He generally possesses also a piece of muslin about the same size as his cloth which serves as his turban in the day, and folded around his head and body as his protection at night, thus explaining the merciful injunction

tiny gold, silver, or tin box suspended by a piece of thread round the waist, and in this they store the small silver coinage of the country. Rings of gold, silver, copper lead and brass, chased with more or less care according to the metal, crowd the woman's fingers and toes, whilst bracelets and anklets fetter the movements of her arms and legs. The bracelets are frequently solid, but the anklets seldom consist of more than tubular rings in which are placed some small balls which tinkle against the case with every step. Necklaces of metal, glass, and wooden beads with strings of flowers are worn on festal days by all, but certain castes, such as the Dholias, are never seen without a profusion of such ornaments. The most valuable necklaces.

continued until the first child is born and then the mother begins to divest herself of rings and chains assumes more plain clothes and rapidly degenerates into the miserable slit eared hag of the Bazaar. The Mohammedan girl is not subjected to such tortures as must render her Hindoo and Christian playmates miserable but yet does not reach womanhood without trouble for the outer circumference of her ears is pierced with twenty to even thirty holes in succession and into each of these a thin ring is fastened. There is not much to choose between either fashion but perhaps the latter is the least open to criticism as the shape and natural position of the member is not much disturbed. It must not be imagined that the owner of so many golden silver or leaden charms divests herself before going to rest of her fifty to sixty earrings for that would indeed be an objection to the custom. Doubtless that it soon familiarises one to such a taste but at first uneasy must be the head that wears such things.

Besides a profusion of the above ornaments the girl on her marriage day is literally covered with gold and silver chains and crowned with a massive head piece beneath the weight of all which and weakened by the numerous processions she frequently faints. After the ceremonies are concluded the ornaments are carefully laid aside and perhaps only employed during her lifetime in the decoration of a friend. After death the heir succeeds to these trinkets as to landed property and preserves them with scrupulous care. He will give them as security for a debt or as bail for a friend but must be reduced to the utmost misery before he will sell

them for he feels even more pride in their possession than the English gentleman does in the shield spurs and banner of an illustrious ancestor who came over with &c, &c.

Curry and rice form the staple food of all classes in India. The curry stuff consists of such articles as coriander cummin and ulva seeds, ginger turmeric and garlic with tamarinds onions and small pieces of cocoanut finely pounded together into a paste in which vegetables, fish or flesh are boiled. The articles curried are innumerable, they comprise almost all roots and fruits with the leaves and soft heart of some trees. The high caste Hindoo will not touch fish or flesh but the lower ranks make little demur to either, and the Christian and the Mohammedan are not particular on this point.

The rice is boiled in large earthen pots with that wonderful success of making each individual grain stand on end of which even a Soyer would be innocent, and when ready is ladled on to a banana leaf and handed to the hungry spectator. He places it on his knees and makes it up into a small hillock, and then pressing his fist into the centre moulds out a crater for the reception of the curry. This is now ready and ladled out very carefully. The hungry one with self denying patience employs his fingers assiduously in effecting a thorough association of both dishes, and then digs into the heap, opens his mouth very wide and tosses the handful in without dropping a grain. He looks not to right or left, he has an undertaking to perform and from the hungry rapidity of the hand's ascent it would seem that the time for its execution is very limited. At length the great heap has disappeared whither

breathe, by rubbing oil into every pore of the skin, permitting it to absorb there for an hour, and then washing every trace of it off with water and small grains. The forehead, neck, breast, arms, and wrists are now painted in a variety of fashions according to the deity worshipped, in vertical or horizontal bars mostly. The paint consists of the ashes of sandal wood and cow dung mixed up with a little water into a paste and thus crossed over the body with the fingers. The lower orders merely use the ashes of the litter. Besides its employment in designating the heathen's rank and faith cow dung is universally made use of to daub the walls and floors of the huts and houses about, after having been mixed with sawdust. The abundance of ammonia exhaled stops the inroad of insects without however becoming in any way unpleasant to the residents. One caste indeed are enjoined to take every morning a solution of

heck the one power and foster the other. The natives have a keen delight for choruses and work really with greater zeal when permitted to exercise their lungs together. The boatmen on the Backwater sing until they are tired with such a chorus that their advent can be looked for at a miles distance. They take it by turns to conduct the concert, and invariably make allusions to the passengers in such a manner as to stretch the mouths of all the performers. When they arrive at or depart from a village they unite in shouting several words denotive of the period of the voyage and when rowing against a strong and dangerous current they accompany every stroke with guttural interjections like those of the rascally Arabs who pull you up and down the Pyramids. The coolies too have their own songs with peculiar choruses which stimulate their energies on the pull-all-together principle. But these songs are almost entirely deficient in harmony though time is tolerably observed and being generally the extemporary productions of hungry men it may be conceived the subject is not very ennobling. In the temples the songs in honour of the divinities are anything but agreeable in sound and the accompaniments of the procession are only tolerable from a distance. Tom tom trumpet cymbal fife and buzz* unite in barbarous uproar with apparently the same object in view as that of the Grecian musicians who considered strength of sound to be the standard of talent. The *ton ton* is a small drum suspended by a cord from the neck and played with the whole weight of the hand or with the fingers only. The

* This is not the actual name of the instrument but for want of a more expressive denomination it is hoped the coinage will be pardoned.

trumpets differ very much in shape and size, but little in the hysterical screams they produce. The flute is capable of emitting sounds as sweet as those of a flageolet, but it is generally played in too high a key. The buzz is a portion of a large reed with a mouth-piece and an internal economy which only permits a sound to escape like that of an enormous bee. The Romans appear to have had an instrument much like this, but coupled with another so that the two pipes might be blown together and played with the left and right hand, and thence called respectively the *tibia sinistra* and the *tibia dextra*, the former, we read, giving a deep serious bass whilst the latter had a sharp and lively sound. The temple pieces of music vary little in character, the time is highly *vigorous* and the cadence very rapid; and associated with banners, flowers and gay crowds they are doubtless calculated to excite the native; but they savour too much of the bagpipes, hurdy-gurdy, and

NATIVE COCHIN

CHAPTER V.

THE MALABARS

The standard whereby to judge a people—Maternal regard—Neglect—Mortality among infants—Education—Marriage—Conjugal paternal and filial affection—Bad diseases—Elephantiasis—Leprosy—Small pox—Itches—Fever—Dysentery—Cholera—Hereditary complaints—Death—Funeral ceremonies—Fasts and anniversaries—Will making—Inheritance—Division of property—No entail—Disinheriting—Heirloom—Law of mortgage—Ideas formed by intercourse with natives—Jealous, aviracious, and revengeful—Manslaughter and murder—Character considered with reference to British rule.

the brute creation. She endures much fatigue in rearing it, and seems to take a pride in its healthy well fed condition. Occasionally she is however sadly deaf to the pitiful cries of her child after she has placed it on a mat in some dark corner of the hut, and the poor little thing unable to turn from side to side at length finds itself to sleep and early learns habits of self dependance. and as the constitution of none is so feeble to endure this neglect the mortality among infants is very great. This perhaps should not be entirely blamed upon the mother, for by the time the child is a year or so old she generally has another call on her attention, and yet must work ten hours a day to assist her

of a singularly illiberal character. The parents sometimes take the trouble to instil into the child such abstract ideas of religion as they possess, and in the neighbourhood of Missionaries excellent schools are established to remedy any deficiency, but elsewhere the knowledge communicated is painfully minute and grossly erroneous.

Marriage, or rather betrothal, takes place when the man and woman are respectively nineteen and twelve years of age. Among Christians the bride remains with her father two or three years after the ceremony, and is then with her dowry conducted to her husband's house. After fifteen the Hindoo girl has little chance of being married: at ill, she is first thought of and then treated as an inferior being, is compelled to do the hardest work in the house, and in consequence is soon found among the very dregs of the population. This is exceedingly sad and parents feel such a reflection of the disgrace as to prompt their best endeavours for the early settlement of each daughter, and so spinsters are generally scarce. There is no sympathy for misfortune, but a heart-hearted contempt of the individual for what is declared to be the penalty of her own misconduct, and it is no wonder that thus despised and ever ill-treated the unmarried girl sinks into infamy. And then the parents and friends appeal to this declension as a proof of their foresight, and in future most uncharitably predict the same end of some other girl and by thus destroying her self-respect almost invariably induce the results they pretend to deplore. But even were the relations are less cruel the unmarried woman among heathen and insufficiently educated Christians leads an hopeless life as the

and on her marriage is expected to have some dowry, and then her connection with her kith and kin is permanently severed, whilst unmarried she continues to live with her parents until ill treatment brings about either her ruin or early death. There is unhappily a want of filial affection for the mother when she gets old and enfeebled her presence in a son's house is merely tolerated, and her demise looked

it appears to be so extraordinarily severe in this district that in Ceylon and India generally it is known as the "Cochin leg." It appears in childhood or early youth and sometimes late in life, so little assistance is afforded to a solution of the question of its being hereditary. Sure it is that natives often marry when its first symptoms are discernible, and no fear exists of contagion or procreation, but the fact of children being attacked by it strongly supports the objection of Europeans to such unions. The skin of the foot at first thickens and some gelatinous matter collects beneath, settles and gradually hardens; the calves and thighs are in turn affected, and at length the leg is so swollen that the foot is almost concealed. The flesh becomes very impassive, and does not pit on pressure, whilst the skin appears dark rough, and scaly. In some patients but one leg is diseased in others both, the rest of the body is meagre in the extreme, the circumference of the waist being often but little larger than that of the leg around the thigh or over the foot. It is some relief to the distress a spectator must experience on viewing this awful disease to learn that it is only accompanied by pain about once a month or at longer intervals when the swelling increases, and that unlike the gout it never ascends higher than the thighs and does not as a rule, tend to shorten life. The sinews, muscles and bones remain in a comparatively healthy condition, and excepting the periodical fevers and difficulty in locomotion the patient is providentially spared much misery by the insensitiveness of the member. Cases are on record of the swellings decreasing by entire change of air and the use of pure water, and

of the patient remaining free from the disease so long as he stayed away from Cochin, and being attacked again immediately after his return. A few faint hopes are entertained that eventually some light will be thrown on the subject by the persevering investigation of our surgeons.

In the interior away from large towns, Leprosy is met with under the most painful circumstances. First appearing in youth as a few eruptions dispersed in groups on the arms below the elbow and on the legs below the knees, it gradually widens its influence, and the smaller spots are merged into great patches, of which the centre is delicately white, and the circumference slightly red. The patients are now obliged to leave society, and generally from a small community among themselves, or resort to the hospitals which Government has established in various parts of the country for their protection. The fingers and toes often fall off, and the stumps of hands and feet are only left; and this is the affliction of a man who is cut off from communion with his kind, incapable of earning a livelihood, and dependant entirely upon his hands for subsistence. Imagination can hardly conceive a greater curse on humanity, for though many diseases are yet more hideous to behold they are frequently the result of the sufferer's own conduct, whereas the leper may have led a most exemplary life in every way. Many commentators are of opinion that the leprosy mentioned in the Bible may be understood as elephantiasis, but the allusions to the "leper as white as snow standing afar off" do not seem to permit of such a construction which would certainly lessen the value of the miracles; for one can imagine a huge swelling of flesh rapidly subsiding, and that

the restoration of the afflicted to long lost vigour would cause him much joy; but what satisfaction could be so intensified as that of a leper, an outcast, suddenly returning to health and society; and what could excite the awe of bystanders so much as witnessing so benevolent, so instantaneous, so marvellous a cure?

cholera becomes epidemic; whole families are often taken off in a few hours, and many poor wretches endeavour to drown all fear in sensual indulgence and in this condition are swept away.

There are many diseases arising from bad water, and more especially from improper living which the native doctors do not seem to comprehend at all; and in some neighbouring villages the disfigurements from the latter cause strike the spectator with horror. And what is still more shocking to see, the children about are but too often infected with the same inextricable disorders, and yet play with others in the most unrestrained manner. Hereditary complaints die out of a family much less slowly in India than in England; for on account of caste feeling there is here but little opportunity for a man of the lower orders to rise to a position superior to that in which he was born, and in consequence the same habits of life and, generally the same class of associates are retained from generation to generation; whereas in England it is very uncommon to meet three successions of a family in precisely the same condition of life, industry and talent have a clear stage for exercise, and new hopes, new thoughts, new habits are formed which have a wonderful effect in destroying at least the idiosyncrasy of the complaint, and then its treatment becomes comparatively easy.

The natives have a strong objection to being bled with a lancet, though the application of leeches is endured with considerable composure. Bruises and sprains are carefully fomented with herbs and rubbed with oil, but surgical operations are never attempted. Sometimes a toddy-drawer falls from the cocoanut tree, a height of sixty to

seventy feet; and is picked up almost lifeless; but the neighbours carry the poor fellow at once to the nearest pool, dip him again and again, occasionally stretch his limbs, and then take him to his house and rub coconut oil over his joints until he shows good signs of recovery. This is a very fair specimen of the natives' simple expedients; it is a rough kind of treatment truly, but generally eminently successful when no bones are broken.

The approaching death of a friend is regarded by the natives with singular composure, and (if the expression of the face may be considered) want of sympathy. Though he may be speechless and evidently failing fast, jokes are frequently made, and conversation carried on as on ordinary occasions. The wife kneels beside the head of the sufferer, applying such lotions as have been prescribed, and acts in a kind but not in what can be called an affectionate manner. The Hindoos remove the dying man out of the house, as were he to expire there it would be defiled, and place him upon a mat in the open air; for by their faith the spirit is encumbered with the weight of the article on which it departed from the body and a couch would consequently be an objection in its upward flight. Immediately after death the corpse is washed and swathed in clean cloth or muslin, which is fastened by small ribbons torn out of the material. The relations and neighbours now assemble and sit around the body watch; quiet is maintained and a strict fast observed until all the preparations have been made for the burial, which generally takes place within six hours after death. The body is lifted up from the middle of the room or yard, and

carried out upon a bier into the road where the hired mourners are collected. A wail is unitedly set up and answered by musical instruments which emit their very wildst notes on these melancholy occasions. Bramhans are always burnt, but the other castes are generally buried, though if the deceased had expressed no preference the relations endeavour to perform the more honourable and expensive rite. The pile is three feet high and about the length and breadth of a camp bed, for an affluent

and banana leaves well piled with food placed upon them and though the morning light shows that the material part of the nourishment is undiminished it is imagined that the spirits have thoroughly appreciated it in a more refined manner

It is not usual for a native to make his will until he apprehends the near approach of death and as tropical sicknesses are very short and the man is seldom so resigned as to relinquish all hope of recovery the majority of people die intestate. In that event the nearest relations take charge of the property collect and realise the estate and divide it among the heirs. In Cochin territory the singular law of *murroo mula tayum*, or inheritance by sister's son prevails among all the Hindoos except the Bramhans whose marriage it is held is legal, whereas that of the lower castes is not and therefore the children arising from such unions are illegitimate. Even the Rajah has to submit to this very unnatural law, and the succession to the throne is always indirect. Popular prejudice is happily setting against it and parents contrive to evade its regulations by making provision for children during their own lifetime and obtaining the sanction of Government to the gifts. In other parts of Malabar the Nairs are the only caste subject to it and other Hindoos besides Mahammadians Christians &c. enjoy the privilege *mula tayum*, or succession of sons.

The property is generally collected ten days after the funeral and then divided in conformity with the will if any is found, but otherwise the sons inherit an equal share, and the widow has the care of everything and a right to reside with

the youngest child in the house in which her husband died. It is usual for a man to transfer property to his childless wife during his lifetime, and obtain a record of the gift on stamped paper, so that she shall not be left penniless in event of his death; but if he dies without making such provision, she has to return at once to her parents or any friends who may feel disposed to support her. As entail is unknown in the country every man has a right to dispose of his property without any reference to his children, and in punishment of foolish sons this plan is sometimes resorted to so as to make them residuary legatees of mere trifles, but as in England it is exceedingly rare to find such disunion in families. The father is obliged to bequeath something tangible to every son, and so perhaps he cuts one off with half a rupee, the equivalent of a shilling. Jewellery and other heir looms are the general property of the sons, but the eldest most frequently buys the shares of the others in order to prevent their distribution. Houses too and plantations may be inherited in the same way, and sometimes the brothers live all together and carry on their father's business without dividing his estate; but after their marriage there are sure to be some conjugal troubles from the residence together of two or three families, and one of the brothers usually pays the others an equivalent for their portions, with which they depart and form separate establishments of their own. One son cannot effect a sale of any part of the inheritance without the consent (on stamped paper) of his brothers; and the mother cannot dispose of any portion of the estate without the approval and

signature of the children or their paternal uncles. Daughters cannot inherit by will, so the father transfers something over to them during his lifetime in the same manner as he would provide for a childless wife, but as they generally receive a dowry on their marriage it is not usual to make any further gifts to them. Friends are sometimes remembered in the will much to the prejudice of the children; this is however not customary as the native objects to his property losing its unity, and has a strong desire to perpetuate his individuality in connection with it.

It is customary in these parts to raise money by mortgage of lands and houses in time of need; and very precise laws are enforced for the benefit of all parties concerned. The deed must be drawn up on stamped paper, in which it is stated that the repayment of the loan is to be made within a certain period; that the mortgagee is to receive interest at a fixed rate per mensem, and (or) the rent of the houses and the produce of the land; and *sometimes* that the mortgage is to be returned at any time before it falls due on the payment of principal, interest and charges. In event of the mortgager failing to make good his promise a suit is made to the Court and its decree obtained which allows a month for the defendant to appeal to higher quarters, and after the expiration of that period the plaintiff enforces the decree, and the Court orders the sale of the property, the payment of all the mortgagee's claims, and the presentation of any surplus of such sale to the mortgager. Sometimes the defendant will not quit the ground, and then the purchaser has to institute a suit against him to effect his ejectment. In the case of a transfer of the property to the mortgagee, the

mortgager possesses for twelve years the right or equity of redemption, and can bequeath this right to his heirs who,—in a land where property so rapidly increases in value—often avail themselves of the benefit of so excellent a law.

An examination of the character of the Malibars is not calculated to induce satisfaction with human nature in a comparatively uncivilised condition. Poets of days when it was perilous to seek for information by travelling have written most delightfully about

the poor Indian whose untutored mind
Sees God in clouds, or hears him in the wind :

and even in the exquisite idylls of modern Laureates a heathen is frequently described as the bean-ideal of humanity. But intercourse with the natives, costly experience of placing confidence in them, and observation of their conduct one towards another entirely dissipate all preconceived notions of their honesty and benevolence. Christianity is doing much to ameliorate their character and its influences must continue to spread, but they are necessarily slow in operation, and much has yet to be done to root out the deplorable selfishness and deceit bred by heathenism, and to supply

recently, have acted upon the most avaricious, shortsighted, and inhuman principles; tithes and taxes were first charged upon all landowners, produce itself was then seized, and finally seed was given for cultivation and returns of crops looked for and enforced under all circumstances, until at length the patience of their subjects was exhausted, and the most frightful deeds perpetrated. The highest as well as the lowest officials had (and too frequently continue to have) their price, judgment was certain to be awarded in favour of the largest briber, and the poor man found no court of appeal which would justly weigh and decide on his case. So the natives became callous and inoffensive simply from oppression; they saw no remedy for the time to come and consequently made the best of their present condition; and seeing the inordinate passions of their superiors, they soon learned to imitate their grovelling, dishonest modes of obtaining wealth. It can be conceived that such treatment as they laboured under was most unfavorable to the development of proper principles, indeed it was so; stingy miserly tributs are almost universal, the love of money for its power, the necessity of hoarding it to prevent exaction, dishonest practices to gratify the former, deceitful conduct to secure the latter, a want of truth and conscientiousness, the absence of benevolence and charity, unhappiness caused by want of confidence in any man, and the constant indulgence of envious, avaricious, revengeful feelings: such have been the unsightly fruit partly of regal tyranny, but more especially of the destruction of conscience by heathenism.

. The above causes very naturally stimulated the

In recent years, assault, highway robbery, and murder were most common in all parts. Travelling either on the Backwater or on land was most unsafe, and deeds were perpetrated every night on the former especially under the most shocking circumstances. One rich miserant near Cochin had in his employ an immense-limbed agile slave, whom he furnished with every assistance for murdering the passengers along the stream. The slave's success was great, and the profit arising from the devilry considerable, when one night he returned and presented his master with the bangles, jewels and chains that he had that very day placed upon his daughter on her marriage. With hopeless agony the father enquired what had been done to

under one's notice, and more than anything induces intense disgust with the native character. If one or two men have a grudge against another they club together, seek out others who have also some grievance, and at length meet the object of their hatred alone. They surround, mob kick, and punish him with the foulest blows, not standing up one by one and allowing the poor wretch to have a chance of defending himself, but altogether and frightened of the consequences no man will strike a mortal blow, but each gratifies his malice by kicking and cuffing and so beaten the victim often dies under their hands. Then manslaughter can only be charged against them and in a herd of such cowards it is difficult to discriminate which is the most arrant rascal and of course useless to believe the testimony of a Queen's evidence, so they all get off with a punishment trifling as compared to the offence. In convictions of murder in Native Cochín the sentence cannot be carried out without the confirmation of the Governor of Madras, and such approval is also required in our own territory. The last murder in British Cochín was in 1848 a man killed a woman on the sea beach, circumstantial evidence pointed to him, and an examination in the Cutcherry confirmed the suspicion he was sent on for trial by the Civil and Sessions Judge at Calicut, found guilty and sentenced to be brought back here, hung on the spot where he had committed the crime and buried beneath the gillows. Cases have occurred in the twelve years since tantamount to but not legally speaking murder, but they have been generally more attributable to some immorality or

extortion on the part of the deceased, than to the indulgence of such intensely cruel passions as stimulated crime years ago.

It might very naturally be imagined that to possess territory adjoining that inhabited by such a class of people would ensure constant anxiety for its maintenance; and had it not been for the depressing effect of misgovernment, extortion, and barbarity there can be no doubt that the million and a quarter Malabars would have been our most fierce enemies, and most unwilling subjects. Happily however for the peace of South India we have met with but trifling opposition in this province, and have derived and must continue to derive security from the disunion naturally existing between its many strange

of former might. To some jealous rivals in India the system by which we control native kingdoms appears highly extortionate - if not cruel, but we must feel convinced that our supremacy, and connected with it the peace of two hundred millions of fellow-beings, is dependant upon our setting our face boldly against all native craft and oppression; and by making the Rajahs answerable to us for their actions, as well as subject to our good-will for the maintenance of their thrones we have compelled them, to see at least, the great danger of misruling, and thus have promoted the permanent security and happiness of all. In Malabar for the last half century the Moplahs have been the only tribe who have shown any dissatisfaction with our influence; and even they—a malignant and bigoted sect of Moslems who imagine that the hinges of the gates of heaven can be greased with the blood of a heretic—even they are becoming aware of the value of honest rule, and as traders or smugglers are as intent upon hoarding money as they formerly were upon bloodshed and cruelty. Occasionally a few desperate villains have perpetrated the most horrid crimes, been discovered, and hunted from place to place until at length they took their stand in a house; and after a display of bravery worthy of a better cause have fallen one after another deriding the idea of surrender. Such a gang murdered Mr. Conolly, the Collector of Malabar in 1855, and for small grievances have before and since that year proved that they cannot be trusted yet, but commerce is wonderfully improving their character, and within a few years may destroy the excellence in rascality that they now enjoy in the province

When up in arms they are most unpleasant antagonists, they throw away the scabbard truly, and fight to the death with such a fierce recklessness that our Hindoo sepoy's have been often foiled in attacking them, and met with such dreadful punishment that it was a difficult matter to lead them on again, so it has been thought advisable to station European troops in the district, and since that has been done tranquillity has been generally maintained. There can be no doubt that had the Moplahs and some other tribes felt our supremacy irksome, there would have been little hesitation in taking advantage of the mutiny of our Bengal army in 1857, more especially as they must have known the embarrassment of our affairs; but, happily, they remained perfectly quiet, and afforded us the best promise of their future good behaviour. Added to this there is cause for satisfaction in the gradual disbandment of our native troops, and their substitution by Europeans, and every security seems to be afforded of Malabar continuing to enjoy the blessings of peace.

would be difficult to enumerate the Kingdoms in Europe, which surrounded by other powers, have not forfeited their independance, and Switzerland is so cup like in its formation that Nature seems to have resolved that no invading foot shall ever press the sword of its delightful soil. Cochun may not, with truth be exactly described as in the interior, for it does possess a coast-line, but of so short and unimportant a nature that the proximity of the ocean is a greater cause for fear than satisfaction. The possession of the entrance into the great system of rivers which permeate the surrounding states should have been considered invaluable, but it has been seen how easily it was given up to the Portuguese, and it may therefore be imagined that its importance was not duly estimated in former times. Land not sea warfare, was doubtless the most frequent, and in it the Rajah experienced so many obstructions by the constant presence of rivers, and so few advantages by the possession of disconnected high lands that not only must his conquests have been achieved with great difficulty, but the maintenance of the original boundaries of his territory must have at all times been a most anxious task.

weather being regular, exposure to it unimportant, none of those diseases were induced which fell more soldiers than showers of grape-shot. But whilst nature seems to have made war easy in India, a just provision is found to render aggression in the end unfortunate; for, these facilities which assist an army's advance cannot be much impaired, and the miserable inhabitants returning to their haunts find their houses sacked, and their lands impoverished, but the trees and fields soon again give abundant returns, and their energy is thus revived to rebel against and overthrow the oppressors. Where man fights with rude weapons that can be reproduced without delay and only requires vegetables of a land like this, for his support, and a square yard of linen to clothe him, he is inclined to become finely sensitive of his own rights, and wonderfully forgetful of his neighbour's; he is not absolutely compelled to sit down and count the cost before assuming the aggressive, but rather is tempted to war by its apparent facility. Great conquests might be made like those of the able monarchs of Seringapatam, but to retain the advantages long enough to transmit them to a son, required the sleepless head, the determined will, the decisive foresight of Hyder Ali. For these reasons the soil of India has imbibed more human blood than perhaps any land of similar size elsewhere; and under such a consideration, with an idea of what used to be the condition of the country as compared to what it now is, we may look upon the extended manufacture of costly and scientific munitions of war as a most valuable assistance towards promoting long-lived peace.

• The ancient history of Cochin is involved in hazy

obscurity up to the days of Cerim Perumal who flourished in the eighth or ninth century. A few detached fables have been learned from existing *o'llals*, but none of sufficient value to show the system of government or the condition of the country before his time. The art of engraving upon the palmyra leaf being confined even in the present day, to a comparatively small proportion of the inhabitants, it may be presumed that in olden times, when war and tumult were the chief objects of care, the number of scribes must have been most insignificant, and their intellectual capacity of a very low grade. This carelessness of the people to record their history may betoken an absence of that self-confidence and satisfaction as well as of that ingenious ability which made the Mexican expert in manufacturing historical pictures with the varied plumage of the lovely birds of his country, and suggested symbols by which the Egyptian and Peruvian have instructed nations then

was indisposed to lend assistance against a common enemy, and now the Rajah of Cochun, now the Zamorin of Calicut, or others, enjoyed supremacy by turns, until Tippoo marched his armies into the northern states, and annexed them to his dominions, whilst the Rajahs of Cochun and Travancore took the opportunity to seize the middle and southern ones.

The Rajah of Cochun, in former days, enjoyed despotic power, of which he delegated a portion to two officers called Karnakars, one of whom acted as Lieutenant of the Northern, the other of the Southern districts of the kingdom. They also appointed deputies under them, for whose acts they were held responsible, and these deputies had their subordinates who came more directly in contact with the people. A species of Feudal System seems to have prevailed in the earliest periods. The lord of small tracts, called Arunatil Probuhkmer exercised, like the baron of old, a tyrannical rule over his tenants, or vassals, and enforced their assistance in any personal feud with a neighbour, or when the Rajah required their service. He was withheld from acts of oppression or rebellion simply from respect for his sovereign's superior might which it naturally became the interest of all the chiefs to maintain. With the progress of civilization, and the wider distribution of wealth the power of these lords became weak, and finally died out, much, doubtless to the satisfaction of the Rajah.

we rarely find any instance of the obligation being forgotten. He raised his army by conscription from the Nairs, except when some great emergency required additional forces, and then he even employed Kaffir mercenaries. All castes inferior to the Nairs were liable to be pressed into the service of the army as campfollowers but they were rarely permitted to join in the fight, as the antagonists were generally raised also from the superior caste, and as a matter of religion, therefore, they should not be opposed by any of low birth. This was a strange system which reasonably excited the astonishment of the first European settlers, but suited the country well in permitting agriculture, &c. to proceed without much interruption, confining the greatest dangers to a sort of militia and thus keeping the body of the people numerically strong.

The soil was tilled by slaves, a most debased miserable race, whose progenitors were doubtless those wild aborigines of the hills who bricked up their aged parents in stone tunnels, and rejoiced in the perpetration of fiendish barbarities. They were sold, mortgaged, and put to death at the will of the owner, and being brought up with a belief in their master's right, and their own individual inferiority, they endured the greatest miseries with callousness. The British Government has declared their fetters broken, and taken much trouble to assure the poor creatures of their absolute freedom, but though some have taken advantage of it, by far the greater number have not comprehended the reform, and are so phant and miserably ignorant that even now transfers of such live stock are made, *sub rosa*, with an estate, illegal as are any such transactions. They are

mostly employed now, as their ancestors were for centuries, in damming, irrigating, ploughing, sowing, and reaping the paddy fields, in small oases of which they live with hardly a clearer idea of the world beyond the watery plains around, than the buffaloes which wallow like themselves in the rich mud of the district. They are compelled to make a by-path among brake and brier, cobras and scorpions, when approaching the haunts of civilization, and not on any account to use the high road. Their food is of the most loathsome description; their habits brutish; their diseases awful; and their condition in every respect as degraded and miserable as can be imagined. But the glorious light of the Gospel is at length entering their abode, the interest felt in them by the English Missionaries at first incomprehensible has now secured their gratitude, and the plan of salvation slowly explained to them has produced abundant promise of such a harvest as has not yet been gleaned from the semi-educated classes of India.

The slaves, until very recently, had no court to appeal to for redress of any grievances, and this hardship had also to be endured by the low castes when the aggressor was a man of high birth. Justice was nominally administered in accordance with the laws and regulations of the Hindoo sacred books; but might and bribe, caste and creed, also influenced the judge's decision, and the plaintiff was sometimes tempted to use other and more deadly arguments to satisfy those revengeful feelings which more than any others harass the inhabitant of these parts.

Internal communication appears to have been well kept up by the construction of canals and locks to

extend the advantages of the Backwater system. A very few roads were made, whether from lack of ability or perseverance is unimportant, but their want has been at all times felt by the people in the interior, who doubtless, would endeavour to raise many valuable articles were there a cheap mode of transmitting them to the market.

The Rajah of Cochin has now but little of that authority which his predecessors so long and uselessly exercised. He is a monarch of ancient descent, almost the solitary representative of the great Malabar kings, and the nominal ruler of one of the few kingdoms that Britain has not annexed to her Indian conquests, but his power is merely visionary, and his throne but a seat of honour tolerated under great restrictions by our Government. This gradual decline has resulted chiefly from the debilitating effects of the incessant wars with neighbours, which remaining long unseen during the consequent excitement became painfully apparent when Tippoo in 1790 threatened to march into the country. An appeal for assistance was made to the East India Company, and this was readily afforded by a treaty dated the 6th January, 1791, which provided that one lac of rupees should be paid annually as a tribute for the protection of the British Government. But in the beginning of the year 1809 the Rajah attempted to recover his independance, and thereby rendered it incumbent upon the Company to frame a new treaty which should leave him all the insignia of royalty, but transfer all virtual sovereignty to them. As a specimen of those incomparable documents which have effected so many salutary reforms in India, as well as for showing our present

have been agreed upon and settled by the Resident of Travancore Lieutenant Colonel Colin Macaulay being duly vested with authority thereto by the Honorable Sir George Hilary Barrow, Baronet and Knight of the most Honorable Order of the Bath, Governor in Council of Fort St. George, on the part of the Honorable East India Company, and by the Rajah of Cochin for himself and successors, to be binding upon the contracting parties as long as the Sun and Moon shall endure.

ARTICLE I

The friends and enemies of either of the contracting parties shall be considered as the friends and enemies of both, the Honorable the East India Company Bindar engaging to defend and protect the territories of the Rajah of Cochin against all enemies whomsoever.

ARTICLE II

In consideration of the stipulations in the preceding article the Rajah of Cochin agrees to pay annually to the said Hon'ble Company a sum equal to the expence of one Battalion of Native Infantry, the amount to be payable in six equal Kists and the payment to commence from the 1st of May 1809, and it is agreed that the disposal of the said amount with the distribution of the force to be maintained by it, whether stationed within the territories of the Rajah of Cochin or of the Hon'ble Company, shall be left entirely to the Company.

ARTICLE III.

Should it become necessary to employ a larger force for the defence and protection of the Cochin territories against foreign invasion than is stipulated for by the preceding article, the Rajah of Cochin agrees to contribute towards the discharge of the increased expence, thereby incurred, such a sum as shall appear to the Governor in Council of Fort St. George, on an attentive consideration of the means of the said Rajah, to bear a

just and reasonable proportion to the actual Net revenue of the said Rajah.

ARTICLE IV.

And where as it is indispensably necessary that effectual and lasting security should be provided against any failure in the funds destined to defray either the expenses of the permanent military force in time of peace, or extraordinary expenses described in the third article of the present Treaty, it is hereby stipulated and agreed between the contracting parties that whenever the Governor in Council of Fort St George shall have reason to apprehend such failure in the funds so destined, the said Governor in Council shall be at liberty, and shall have full power and right, either to introduce such regulations and ordinances as he shall deem expedient for the internal management and collection of the Revenues, or for the better ordering of any other branch or department of the Rajah of Cochin, or to assume and bring under the direct management of the Servants of the said Company Bahdar such part or parts of the territorial possessions of the Rajah of Cochin as shall appear to him the said Governor in Council necessary to render the funds efficient and available either in time of peace or war.

ARTICLE V.

And it is hereby further agreed that whenever the said Governor in Council shall signify to the said Rajah of Cochin that it is become necessary to carry into effect the provisions of the fourth article, the said Rajah shall immediately issue orders to his Karriars or other officers, either for carrying into effect the said regulations and ordinances according to the tenor of the fourth article, or for placing the territories required, under the exclusive authority and control of the English Company Bahdar; and in case the said Rajah s'

not issue such orders within ten days from the time when the application shall have been formally made to him then the said Governor in Council shall be at liberty to issue orders by his authority, either for carrying into effect the said regulations and ordinances, or for assuming the management and collection of the revenues of the said territories as he shall judge most expedient for the purposes of securing the efficiency of the said Military Funds and of providing for the effectual protection of the country and the welfare of the people, provided always that whenever and so long as any part or parts of the said Rajah's territories shall be placed and shall remain under the exclusive authority and control of the said East India Company, the Governor in Council shall render to the Rajah a true and faithful account of the revenues and produce of the territories so assumed, provided also that in no case whatever shall the said Rajah's actual receipt of annual income arising out of his territorial revenue be less than the sum of thirty five thousand Rupees, together with one fifth part of the nett Revenues of the whole of his territories, which sum of the said thirty five thousand Rupees together with the amount of one fifth of the said nett Revenues the East India Company engages at all times and in every possible case to secure and cause to be paid for the use of the said Rajah.

ARTICLE VI

The Rajah of Cochin engages that he will be guided by a sincere and cordial attention to the relations of peace and amity established between the English Company Bahdar and their allies, and that he will carefully abstain from any interference in the affairs of any state in alliance with the said English Company Bahdar or of any state whatever, and for securing the object of this stipulation it is further stipulated and agreed that no communication or correspondence with any foreign state whatever shall be holden by the said

Rajah without the previous knowledge and sanction of the said English Company Bahdar.

ARTICLE VII.

The Rajah of Cochin stipulates and agrees that he will not admit any European foreigners into his service without the concurrence of the English Company Bahdar, and that he will apprehend and deliver to the Company's Government all Europeans of whatever description who shall be found within the territories of the said Rajah without regular passports from the English Government, it being the said Rajah's determined resolution not to suffer, even for a day, any European foreigners to remain within the territories now subjected to his authority, unless by consent of the said Company.

ARTICLE VIII.

Whereas the complete protection of the said Rajah's territories may require that such fortresses as are situated within the said territories should be dismantled or garrisoned as well as in time of peace as of war by British troops and officers, the said Rajah hereby engages that the said English Company shall at all times be at liberty to dismantle or garrison, in whatever manner they may judge proper, such fortresses and strong places within the territories of the said Rajah as it shall appear to them advisable to take charge of.

ARTICLE IX.

The Rajah of Cochin hereby promises to pay at all times the utmost attention to such advice as the English Government shall occasionally judge it necessary to offer to him with a view to the accomodation of his finances, the better collection of his revenues; the administration of justice; the extension of commerce; the encouragement of trade agriculture and industry; or any other objects connected with the advancement of the interests of the said Rajah, the happiness of his people, and mutual welfare of both states.

ARTICLE X.

This Treaty consisting of ten articles being this day, the sixth day of May 1809, settled and concluded at the

palace of Anjekamdi near Cochin by Lieutenant Colonel John Macaulay, Resident at Travancore on the one part on behalf and in the name of the Honorable Sir George Hilario Barlow Baronet and Knight of the most Honorable order of the Bath, Governor in Council of Fort St George, on the part of the Honorable English East India Company and on the other part by the Rajah of Cochin for himself and successors, the Lieutenant Colonel aforesaid has delivered to the said Rajah one Copy of the same in English and Tamul signed and sealed by him, and the said Rajah has delivered to the Lieutenant Colonel aforesaid another copy also in Tamul and English bearing his seal and signature, and the aforesaid Lieutenant Colonel has engaged to procure, and deliver to the said Rajah without delay, a copy of the same under the seal and signature of the Honorable the Governor in Council, on the receipt of which by the said Rajah the present Treaty shall be deemed complete and binding on the Honorable the English East India Company and on the Rajah of Cochin and the Copy of it now delivered to the said Rajah shall be returned

*By the Honorable the
Governor in Council
(Signed) A. FALCONER
Chief Secretary
to Government.*

THE RAJAH OF COCHIN
G. H. BARLOW
W. PETRIE
T. OAKES
J. H. CASAMAJOR.

Ratified in Council

on the 17th October 1809

(Signed) MINTO

*By the Right Honorable
the Governor General in
Council*

G. H. BARLOW
T. OAKES
J. H. CASAMAJOR.

(Signed) A. FALCONER

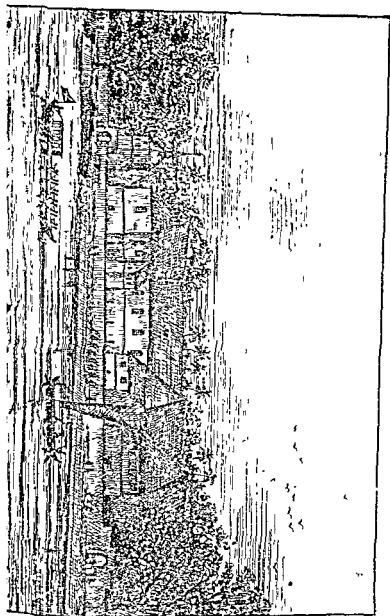
Chief Secretary to Government

(Compared) JAS. BRITAIN.

The Musnud of Cochin being thus relieved of all dangerous power, and the serious and anxious duties of government being undertaken by another nation, its occupant has apparently but few of those cares which are said to render the slumbers of monarchs uneasy. His Highness RAVEE WURMAH, the present Rajah of Cochin, was born on the 8th February 1828, and on the death of his brother, ascended the throne on the 5th May 1852. His reign, though unfeared by any extensive reforms, has yet been long enough to convince the British Government of his desire to promote any plans by which the prosperity and happiness of his subjects may be induced, and of his loyalty towards the Queen. His Highness is tall, slender and active, with an oval face, sparkling vivacious eyes, and mild expression of countenance. His manners are polite, his habits economical, his disposition benevolent. He reads and talks English with facility, is well informed upon history and the topics of the day, and studies to diffuse knowledge among his subjects. He is by the inevitable laws of his caste, unmarried, and leads a comparatively solitary life, which varies little from the following arrangement. He rises a little before six, devotes about an hour to private affairs, and then proceeds to the bath, and performs the many tedious ceremonies enjoined on all good Hindoos, which, with prayers at the pagoda, occupy him until ten, at which time he returns to the palace, and breakfasts. The meal consists of nothing but a variety of vegetable curries and rice, served up upon plantain leaves. From a little after ten until four, with a slight interval for sweetmeats at noon, he receives, in the audience chamber, such application

for office or emolument as is at his disposal, and attends to a few trifling matters that have been left to his own consideration. Riding or driving occupies the hour from four to five, and thence to seven his private affairs. Seven to eight bath, ceremonies, and prayer, then dinner (corresponding exactly to the breakfast) and at half past eight he retires to rest.

He resides principally at Tripoontrah, a small town about six miles from the capital. The palace and pagoda, which include the main part of the buildings are unremarkable for any display of costly adornment, but the gateways are interesting blocks of Hindoo architecture somewhat similar in style (on a small scale) to the elaborate temples at Tanjore. The streets are kept scrupulously clean, and the dust is always sprinkled with cow dung water when any one of consequence is to pass. The higher castes only are permitted to approach the royal dwelling, and handsome well fed Bramhans, &c thus form the entire population of the locality, and these are so clean and neat in appearance and of so far a colour that one seems to have been transported among an entirely new and superior nation. The princesses, and their ladies wear an abundance of snow white muslin around the hips, but no upper garment. The neck is decorated with valuable ornaments, and the ears support very large and beautifully chased pendants. The hair is either worn in a large double knot on the crown, or on the right side of the head, and a band of gold strains it from off the face. The Royal and all the princes are indistinguishable, in private, from the people around for their dress consists simply of the muslin round the middle. A body of the



Rajah's troops stands sentry before the palace. Their uniform resembles that of our sepoy's minutely, high glazed helmet, a small coarse scarlet tail coat with yellow facings, and white trowsers. When His Highness walks or rides out a guard of honour attends him, and constables, or outriders, clear the way.

The palace at Muttancherry, near Cochin, is used on all state occasions similarly to our St. James. Its exterior is plain, and the interior hardly more interesting. The audience chamber,—a long narrow room,—has a few mirrors along the walls, and a rather handsomely carved ceiling, but it is almost unfurnished. On Durbar days arm chairs covered with red cloth are placed in two rows at right angles to the Rajah's silver seat, which is under a small canopy, the three next to his right hand being occupied by the British Resident, the Liah Rajah, and the first Prince; and the three next his left hand by the Commander of the Resident's Escort, the Second and Third Princes. The Durbar, or Levee is held upon such occasions as the presentation of a new Resident's credentials, of replies to the Rajah's communications to Government, and the accession to the throne. Invitations are issued two or three days previously in the following form.

*At the request of His Highness the Rajah,
Mr. Maltby solicits the pleasure of Mr. ———
company at a Public Durbar at the Muttancherry
Palace on Monday, the 13th Instant,
at 2 P.M.*

Bolghatty, 11th February, 1860

and civilians in full dress, and the military and the e entitled to the distinction in uniform, make their

appearance about the hour specified, and are ushered into a small tent where the plainest of collations is served. The belted peons, and the silver sticks in waiting now hustle to the landing place, and make way for His Highness the Lillah Rajah, who, attired in a rich cloth-of-gold tunic and jewelled turban, proceeds to meet the Resident upon his arrival.

This is announced by spasmodic discharges of small field pieces. Inch painted and costly cushioned palankeens are at once brought up for the great people and in these they are borne to the foot of a flight of stone steps at the top of which the Rajah himself waits to welcome the Resident. Together they proceed into the adjoining audience chamber, and are followed by the guests and a crowd of officious peons, &c. After the usual compliments the Resident intimates that he is the bearer of a letter from Her Majesty's Secretary of State for India, or from the Governor of Malacca, to His Highness, and a most clerical-looking individual advances and presents it, wrapped in scarlet silk upon a gold salver. The Resident then delivers it with a graceful bow to His Highness, who breaks the seal, and reads the contents slowly and carefully. Some short conversation then ensues and after further bland compliments wreaths of jessamin are brought in, and the Rajah places these around the necks and arms of his visitors and presents each with a bouquet on which he sprinkles a little exquisite attar of roses from a small gold bottle. He then accepts the Resident's arm, accompanies him to the door, and there shakes hands with him and all his European visitors as they leave the presence. On some occasions the Rajah pays a return visit to the Residency a few days after the Durbar.

At Trichoor, and several intermediate towns there are small palaces, some few of which are plainly furnished, whilst others are nothing more than wayside resting places for the royal family during a progress through the kingdom.

The ceremony of coronation has been necessarily dispensed with, as, by an old statute, the Rajah must assume the crown at no other place than Porany, a town of which the Zamorin of Calicut, the Sultan of Mysore, and lastly the British Government have been the possessors since it was first forfeited by the Cochlin monarch. The accession to the throne is signified by a grand *Darbar* at which the Resident, and all the dignitaries of the realm are, if possible, present. The succession is most singular for, firstly the Rajah's children have no interest in it but those of his sisters have and, supposing his younger brother is the senior of all his nephews he becomes *Eliah Rajah* or heir apparent, but in the case of there being no younger brother the eldest son of the senior sister becomes *Eliah Rajah*, and the next to him in age *First Prince*, and so on. But if the Prince (the Rajah's eldest sister) had a son, and another brother was subsequently born to the Rajah, the nephew would rank in the line of succession before the uncle, and thus the heir apparent is sometimes a nephew and the *First Prince* a brother of the reigning sovereign. If the eldest sister dies without issue, the sons of the eldest surviving one become the presumptive heirs to the crown. The sisters of the Rajah are of lower caste than the Brahmins, but it being held that the sovereign must have some aristocratic blood in his veins, they are married to men of that caste, who

thereby forfeit their rank of birth, but obtain an allowance from the country as a compensation. Their children are called Chetrians. Although the Sazie Law prevails so far that the Raneé is not allowed to reign, she becomes (in connection with her children) one of the most important personages in the country, and receives all that distinction which is shown elsewhere to a Queen Consort.

The present Royal Family of Cochin consists of the following members —

H H	PAYEE WURMAH	<i>Royal of Cochin</i>	Born	8 Feb	1873
H H	WALLIA AMAH TAMBOORAN	} <i>Mother of the Rajah</i>		5 Decr	1791
H H	CONJEE AMAH TAMBOORAN				
H H	CONJEE AMAH TAMBOORAN	} <i>Sister of the Rajah</i>		3 May	1814
H H	CONJEE PILLIAH TAMBOORAN				
H H	CONJEE PILLIAH TAMBOORAN	} ditto		22 July	1872
H H	CONJEE CAYA TAMBOORAN				
H H	MUNGOO TAMBOORAN	ditto		30 Sept	1833

Nephews of the Rajah

H H	PAMA WURMAH	<i>Eldest Prince of Cochin</i>	11 May	1875
H H	VIETACARALA WURMAH	} <i>1st Prince of Cochin</i>	30 Augt	1841
H H	PAMA WURMAH			
H H	VIETACARALA WURMAH	} <i>2nd Prince of Cochin</i>	2 Jan'y	1843
H H	PAMA WURMAH			
H H	VIETACARALA WURMAH	} <i>3rd Prince of Cochin</i>	13 Feb.	1850
H H	PAMA WURMAH			
H H	PAMA WURMAH	<i>4th Prince of Cochin</i>	27 Decr	1852
H H	VIETACARALA WURMAH	<i>5th Prince of Cochin</i>	4 Nov	1852
H H	VIETACARALA WURMAH	} <i>6th Prince of Cochin</i>	9 Sept.	1854
H H	PAMA WURMAH			
H H	VIETACARALA WURMAH	<i>7th Prince of Cochin</i>	2 Oct.	1857

And Nine Nieces of the Rajah

There is little probability of the extinction of this family for many years. On a few occasions such a circumstance has happened in the History of Cochin, and recourse been had to adoption from two other

families distantly connected with that on the throne. A special provision requires that no person of lower caste than the Nairs shall at any time reign.

The ordinary allowance to the Rajah for his private expences is about Rs. 5500 per mensem, to his mother and sisters Rs. 1000; to the Elliah Rajah, Rs. 500; and to the 1st Prince Rs. 250; further grants are sometimes made for special occasions. The Rajah has saved a handsome sum of money, and invested it (with a balance of the revenue of about nine or ten lacs) in E. I. Co's. paper. His mother too has a large interest in British solveney.

The Rajah of Cochin is responsible for all his actions to our Government. Titles of honour, and promotions proceed from him, but it is expected that the nomination of the Dewan or Prime Minister shall be only made with the approval of the Resident. The privilege of mercy towards criminals is permitted but with certain restrictions which much diminish the power. A small silver coin called *puttans* (of which $19\frac{1}{4}$ equal a rupee) are coined at his command but on no regular or extensive plan, but British money is almost universally used. His relations have no share in power, neither is the Heir Apparent permitted to take a seat in the Council. He can appoint them to lucrative sinecures, but an impression that it would be considered derogatory to their rank hinders them from accepting office. His training in youth is consequently inefficient in experiencing him early to the government of the country; but from his English tutor he acquires some idea of the language, manners, customs, and character of his supporters; and from his Bramhan preceptor he learns the profound schemes of Hindooism, the necessity of constant

purification from outward defilement by systematic ablutions, and the call upon him to support and benefit that high caste of which he, the Rajah, is not, and can never be an equal. His education is therefore calculated to make him wisely abstain from any interference with us; and by this system alone, by relinquishing for ever the hope of recovering his independence, by profiting by the lesson taught by the late unsuccessful mutiny, and by assisting the British Government in its endeavours to promote the civilisation, prosperity, and happiness of his subjects, the Rajah of Cochin will, it is hoped, for long remain one of our most faithful and constant allies.

The revenue of Cochin does not vary very much from about nine lacs per annum. It is derived chiefly from a land-tax, which is assessed once in twelve years according to the crops and condition of the ground; and from monopolies of tobacco, pepper, cardamoms, and salt. The Dewan possesses the right to impose further taxes, but for a long period no need has been felt to take advantage of it, as the land is being so widely planted with the tax-paying cocoanut tree, that deficiency in one source of income has been fully repaired by an increase more especially in returns on account of such plantations. The Rajah, in former times used to take what he wanted upon a verbal understanding of accounting for the loan on some distant day, the arrival of which, it may be guessed, was not a wise subject of conversation to a despotic monarch; but now, he receives the fixed allowance, and transfers the entire care of the exchequer to his Dewan. This minister has, consequently, great influence in the country and it is according to his character rather than to

the Rajah's that national prosperity results. The balance at the credit of Cochin in British bonds was almost wholly saved by Shungra Warriar, the penultimate Dewan, an able upright man, whose eldest son, Shungoony Menon, has just been appointed to this distinguished office amid universal satisfaction.

The standing army of Cochin numbers about three hundred men, whose duties are less to protect the country than to guard the Rajah's person. There is no special tax for its maintenance, but a small allowance monthly made from the revenue towards that object. It is under the control of the Dewan, and is generally quartered at Tripoontrah. It is raised by voluntary enlistment, and no lack of recruits is ever found, as the service is light and the pay considerable.

Before 1833 justice was administered without any written law, but at that date the statutes of the E. I. Co. were compiled for the use of the judges. High treason, murder, manslaughter, robbery, burglary, theft, &c. are punished in accordance with our own regulations excepting that transportation cannot be sentenced for want of colonies; and so the convicts remain in the country and repair roads, build bridges, &c. in gangs under the surveillance of armed peons. Judgment for capital offences cannot be executed without the approval of the Resident. There are no public prosecutors but the plaintiff makes out his charge, and after he has been sworn, the prisoner conducts his own defence. Oaths are administered with a careful consideration of what is most binding upon different creeds, and no opportunity is allowed for perjury by a subsequent statement that the affirmation was not obliging upon the con-

science. The trial commences with the assumption of the prisoner's innocence, but his confession of guilt sways the proceedings.

The Courts of Law consist of an Appeal and Zillah Court at Ernacollum (near Cochin) and a Zillah Court at Trichoor; whilst half a dozen Tassildars are stationed in different districts to hear and dispose of petty offences. If, however, the case is very serious they send it up to the criminal section of the Zillah Courts, of which there are two Judges (one a Christian) and a Hindoo law officer, called a Shastri. Here it is judged, or committed to the Circuit Court, and thence (if of a very grave character) to the Appeal Court. Claims of a civil nature are preferred, at first, to one of the Zillah Courts; but, dissatisfaction with the judgment there obtained permits of recourse to the Appeal Court, whose opinion is final.

Such is the country over which the Rajah is the nominal ruler. It owes its very individuality to Britain, and can only retain it for the time to come by faithful adhesion to the articles of the Treaty of 1806. Its history, in connection with ours is most interesting; and the progress made in the last few years in supplying Europe with some valuable commodities, and the ascertained capability of the soil to produce abundantly of other staples, afford the best promise of its future being prosperous. But the system of monopoly must give way to principles of free trade before any great improvement can be effected; and in anticipation of more attention being given to so necessary a reform the recent change of the Rajah's advisers has been viewed with much interest by all his well-wishers.

NATIVE COCHIN,

CHAPTER VII.

THE JEWS

Signs indicating the speedy restoration of the Jews—Interest attached to their history—Early settlement of a large body at Cranginore—Its prosperity and dispersion—Relics of the colony fled to Cochin—Portuguese persecution—Tolerant consideration by the Dutch—Parentage, character, and peculiarities of the White and Black Jews—Celebration of Festivals—Style of Dress—Means of livelihood—Rites and ceremonies—Circumcision, manhood, marriage, death, and burial—Prophecies relating to the people—Their fulfilment

Wars and rumours of wars, revolutions and disorganizations of society, the extinction of Papal dominion, the impending destruction of Mohammedanism and the preaching of the Gospel to every nation, are signs of those times rapidly approaching when the "divine indignation against the Jews is to be accomplished," and they collectively are to "return to their own land." Independently of this expectation they are the most interesting people in the world, they are associated with the first knowledge acquired in childhood, with the most pious thoughts of the divine and the most anxious fears of the merchant; their vitality, in spite of persecution and with no visible head, is as astonishing as their acquirement

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NATIVE COCHIN

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of almost absolute power over the civilized world by the influence of their enormous wealth and credit. Notwithstanding their uncharitableness, covetousness, selfishness, and proverbial meanness they have retained (with their devotion for the golden calf) the hope of their speedy re-establishment as a nation in Palestine, not as an idle tradition—like that of the Russians who anticipate the Czars universal sovereignty,—but explicable as the most prominent tenet of their own and their ancestors faith. In Europe, experience of the advantage of assimilating their costume and outward manners to the fashion of people around has induced them to relinquish many peculiarities that formerly distinguished them in a crowd; and though his physiognomy sometimes indicates his parentage it is not now very easy to point out the Jew. But in India the pure descendant of the children of Israel is at once discerned by the singularity of his costume and, what is far more remarkable his fair complexion, and in Cochin a small community is thus immediately discovered. Its history is not more free from suffering incident than that of the wanderers in other lands, but upon some points it is peculiarly interesting and worthy of more attention than has hitherto been shown it.

From the native annals of Malabar, and their own traditions it appears that ten thousand Jews arrived on the coast about A. D. 70, shortly after the destruction of the second Temple, and the final desolation of Jerusalem. It is supposed that some seven thousand settled at once on a spot then called Mahodraiputram but now Cranganore, and applied themselves with their usual sagacity, economy, and



success to trade, and thence early obtained the respect and protection of the native princes. Some considerable time afterwards they procured a most valuable grant from the ruling Sovereign, and had it engraved in Malayalam upon a copper plate. This plate is still in existence; a small insignificant looking thing, with rudely scratched letters of such an old fashioned character that little resemblance can be traced to those now in use. A translation of it was made some years ago, but the Jews are not quite agreed upon the meaning of some words, and can only settle its date about A. D. 500, according to some very old traditions. Many suppose that the renowned CERAM PERUMAL was the donor, as the attestation is right royal; and if that is a right conjecture the date to be assigned to the grant, should be about A. D. 750 when he appears to have been in the zenith of his power. It is undoubtedly a thousand years old, and exceedingly interesting, not only for its proving the high consideration in which the Jews were held, but also for showing what honours and privileges were then considered valuable. The following is a translation from a Malayalam manuscript rendering of the original Hebrew interpretation of the copper plate:—

"To that God, who of His almighty will and pleasure created this world, and its Kings: I, ERAY VIRMA, lift up my hands in adoration, and bestow this grant, as from time immemorial our sovereignty has existed, at Cranganore, on this day of the thirty sixth year of our reign; and by this, I do hereby ordain, and give, all manner of powers to JOSEPH RABBAI, to wear of five different colours, to be saluted by the firing of guns, to ride on elephants and horses, to have an herald on the roads, to make converts of five nations, to

The Cochín Jews are divided into two distinct classes, one known as the Jerusalem, or White, the other as the Black Jews. The former are the descendants of the first settlers by marriage *solely* with one another. Their complexion is not exactly European, but it is the pale olive freshness most nearly allied to it, and the delicate carnation of the tips of the fingers proves that no native blood flows in their veins. Their features are fine, if not (especially with the elders) noble; broad and high forehead, roman nose, thick lips, generally however concealed by a most luxuriant, jet-black, curly beard. The women, when young, have mostly a Spanish style of face, though in a few cases the pale coloured hair, and light brown or blue eyes, would induce one to expect a more northern parentage. They are rather short, and from their mode of costume, and inelegance of gait are not remarkable for any other charms than that of a face which for contour and expression may be called truly beautiful. But whilst the Jew seems to improve in appearance as years creep on, the Jewess "fades as the leaf fades," and at thirty years of age is plainness itself. The children look almost leprously white, so habituated does the eye become in India to dark skins. This retention of complexion and features for so many centuries is truly astonishing, when it is considered that the descendants of the Portuguese are generally of a *darker* hue than even the aborigines of the country. It furnishes the strongest argument against any idea that the sun darkens the skin; and also seems to warrant some hope that the colonization of India may be effected if Europeans would only marry Europeans.

The Black Jews may either be the descendants of



early native proselytes, or of individuals entitled to a *bar sinister*. Some few of them have a Hebrew cast of countenance, but by far the greater number are indistinguishable from the natives around. They are considered by the White Jews as an inferior race, and not of pure caste, and intermarriage between them never consequently takes place. Their customs, forms of prayer songs, &c., are the same as those of the White Jews, but they do not observe the same strict Levitical ceremonies, and having no legitimate relationship with Hebrews in other lands they are looked upon, and pride themselves upon being a distinct sect.

The White Jews profess to be of the sect of the Pharisees, but are unable to name the tribe to which they belong. This is not to be wondered at as the very existence of the tribes is involved in much obscurity; and though some believe that they are to be traced, more especially, in the countries of their first captivity, the conjecture seems fruitless, as the object of dividing the Israelites into families was accomplished when the genealogy of the Messiah was traced to David and Judah. They do not feel that strong active hope of speedily returning to their own land, which their brethren in Europe are never without. They firmly believe that at some future period they are to return, but state that none but the Almighty knows the time, and, therefore, it is idle to speculate upon its approach; and when any disposition is shown to enter into an argument about the chief tenets of their faith, and to show proofs of the divine origin of Christianity, they listen for a little while, and then decline further conversation on the plea of inferiority of ability. Yet

the Books of the Law are brought out from the recess in which they are usually kept, and displayed in their bright silver cases upon a small stage immediately before the reading desk. The people now flock in, the women ascending into a screened gallery over the entrance, and the men finding room in the body of the building. The dresses of the latter are very handsome, robes of silk, velvet, or satin of a scarlet, blue, green, or amber tint, with costly shawls wrapped around the head and waist, and a lavish display of gold chains and buttons made of English sovereigns. One is reminded immediately of Rubens' superb delineations of the Pharisees, there is the same manly form, fine countenance, and luxuriant beard, the same brilliant and costly dress, and almost precisely the same *style* of dress as he delighted to represent. Their costume does not at all resemble that of the natives of India, and as the Jews say that it is the same as that of their ancestors, there is reason to imagine, therefore, that it affords a correct idea of the dress of their sect at the commencement of the Christian era.

The service commences with a chant and prayer, a portion of scripture is then read, or rather intoned by the officiating Rabbi (who wears the Tallith or veil over his turban,) and the impressive silent prayer follows. The people stand in groups facing the Books of the Law, and with a constant flexion of the body, and an occasional low prostration hum the petitions very rapidly, and apparently with deep consideration. After some minutes the Rabbi gives the initiative and they burst forth into a tumultuous, if not irreverent, chant, in performing which they distort their faces with zeal to make themselves heard. After a further pause the men proceed by turns to the end of the building, and with much

show of respect, kiss the silver cases enclosing the Books, and then the women descend, and go through the same ceremony with most touching solemnity. The service concludes shortly after they have made this solitary annual appearance in the body of the synagogue

On ordinary occasions the Jews wear a white cotton skull cap, jacket, waistcoat, and trowsers. The jacket has full sleeves, breast pockets, and twelve bright silver buttons which are fastened in by a fine silver chain attached to the topmost hole. The Jewesses have lately taken a fancy to very sparsely made gowns, of either silk, linen, or chintz, but some years ago their costume was very different, and far a more pleasing. They are not often seen out of their little town, but seem content with the relaxation of standing at the doors of their houses whilst embroidering caps, or making lace, in which they are singularly expert.

The White Jews, with but a few exceptions, have no very regular or lucrative occupation. At one time they used to import muslins, millinery and perfumes from Calcutta, but this trade has gradually been taken out of their hands, and they now earn a livelihood by collecting hides in the interior making casks for sale, and book binding. They are considered to be rather successful in the last profession and with most rude tools they do certainly bind in a style far better adapted to the climate than any one of the brilliantly decorated exteriors of London publications. The Black Jews employ themselves as sawyers, carpenters, masons, and one or two as produce merchants. A very few of both classes are sufficiently well off to be enabled to lend money,

but the Jews of Cochin, as a body, are miserably poor and uninfluential in the trade and prosperity of the place

The rite of circumcision is performed here, as elsewhere, on the eighth day after birth. As soon as the child is old enough he is sent to one of two Rabbis, appointed by the congregation for the purpose, and taught the rudiments of religion, the Hebrew prayers, and a small amount of general information. At thirteen, it is held, his parents or guardians are released from their accountableness for his sins, and on the day succeeding his arrival at that age he is, with much solemnity, invested with the phylacteries, which he is thenceforward to bind round his head and left arm during his week-day morning devotions. At eighteen he usually marries, having been betrothed some six or twelve months previously to a girl, perhaps five years his junior. Before taking a house, he nails on to the door post, or scoops out a groove therein and inserts, a small tube in which he has placed some portions of Scripture inscribed most carefully upon fine leather. He and all his friends on entering or leaving the house are bound to kiss the tube, or *Mazuzah*, either with the lips or through the instrumentality of the fingers, and on relinquishing his tenancy he is forbidden to remove it unless he knows that a Gentile is to succeed him. He employs either poor *Hindoes*, or *Christians*, as domestic servants on account of the inability of any one of his own faith to prepare food on the Sabbath, and if not able to procure this assistance he uses a quantity of vinegar in making the Saturday's provision on Friday afternoon, and thus preserves it fresh and wholesome.

When the Jew falls sick and feels the approach

‘The first of these prophecies is very remarkable; for who ever heard of a nation “abiding many days” without its civil and religious polity, and surviving its political existence? The very assertion seems to involve an absurdity. Did the Egyptians, Chaldeans, Greeks, or Romans survive *their* civil and religious polity? The second prediction is not less singular than the former; for if the Jews were to be received among the nations of the earth, why should they not “be reckoned with the nations?” Would any man, in a remote age, venture to foretel that there was a certain nation, which, in the ages to come, would be received and tolerated by all nations, merely to be persecuted? But the third prophecy is such as must afford a contemplation to infidelity, to the end of time. The Jews were to become “an astonishment, and a proverb, and a bye-word among all the nations,” because they shed the blood of the Saviour of the world. Now it is not surprising that Christians should reproach them for such a crime. But how should we expect that they would be “trodden down of the *heathen* world” who never heard of such a Saviour. Behold the Hindoo, at this day, punishing the Jew, without knowing the crime of which he has been guilty! These three prophecies have been manifestly fulfilled; and if we had no other evidence, this is sufficient to prove “that there is a God, and that he hath made a revelation to man.”

‘There is a fourth prophecy concerning this people which is hastening to its accomplishment. The Prophet Hosea, after foretelling, that the children of Israel, should abide many days without a King, adds these words,

Afterwards they shall return, and seek the Lord their God, and David their King, and shall fear the Lord and his goodness in the latter days. Hosea iii. 5.

'The question which is now in the mouth of every Christian is that which was asked in the vision by the prophet Daniel on the same subject, "how long shall it be to the end of these wonders? "When shall the indignation against the holy people be accomplished?" that they may 'return and seek the Lord their God, and David their King"

'To Daniel the Prophet, and to John the Evangelist was given a revelation of the great events of the general Church to the end of time. Daniel foretels that the Christian Church shall be oppressed by the persecuting powers for *a time times, and the dividing of a time* Dan vii, 25 The same period he assigns for the accomplishment of the indignation against the holy people Israel

One said, how long shall it be to the end of these wonders? And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth for ever, that it shall be for a *time, times, and an half*, * and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished Dan xii, 6 7

The same form of words is used in the Revelation of St John to express the duration of the Papal and Mohammedan powers Oppressed by them the Church of Christ was to remain desolate in the wilderness for *a time, times and half of a time* Rev: XII 14 Every one, who is erudite in sacred prophecy, will understand that this great period of Daniel and St John commences at the same era namely, the rise of the persecuting powers, and that its duration is 1260 years.

* A time, times, and half a time, or a year, two years, and half a year, or forty two months, or 1260 prophetic days.

Our blessed Saviour has not left an event of this importance without notice :

*The Jews shall be led away captive into all nations ; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. Luke :
xxi, 24.*

What these "times of the Gentiles" are, our Lord has explained in his subsequent Revelation to St. John :

The court which is without the temple is given unto the Gentiles ; and the holy city shall they tread under foot forty and two months. Rev. xi, 2

The Apostle Paul has also recorded this event.

I would not brethren, that ye should be ignorant of this mystery that blindness, in part, is happened to Israel, until the fulness of the Gentiles be come in ; and so all Israel shall be saved : Rom xi, 25

The fulness of time for the conversion of the Gentiles will be come in, when the Papal and Mohammedan obstructions are removed. Such events as the fall of the Pope in the West, and of Mohammed in the East, both of whom persecuted the Jews to death, will probably be the means of awakening the Jews to consider the evidences of that Religion which predicted the rise and fall of both.

'But the grand prophecy of the Apostle Paul on this subject is that which respects the consequence of the conversion of the Jews. "The receiving of the Jews *"with us"* what shall it be to the world but *life from the dead* Rom: xi, 15 Dispersed as they are in all countries, and speaking the language of all countries, they would form a body of preachers ready prepared ; and they need only say: Behold 'the Scriptures of God in our possession ; read 'our history there as foretold three thousand year's "ago and read the events in the annals of nations

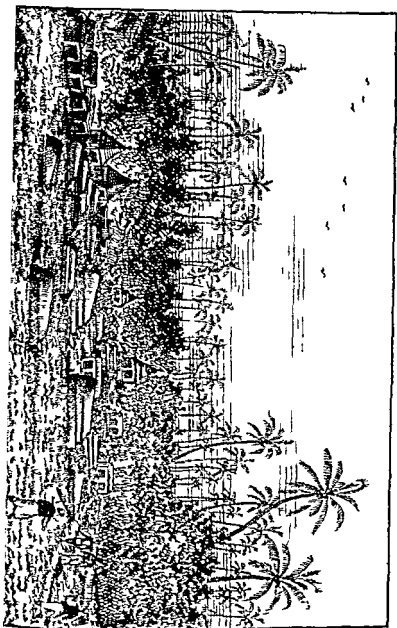
“We are witnesses to the world and the world to us.
 “Let the whole race of mankind unite and examine
 “the fact!”

All ye inhabitants of the world, and dwellers on
 the earth see ye, when the Lord lifteth up an
 Ensign on the mountains, and when he bloweth a
 Trumpet, hear ye. Isaiah xlviii 3

Thus will their preaching be to the world ‘life
 from the dead.’

‘But if the conversion of Israel is to take place
 when the Papal and Mohammedan powers have fallen
 (and who does not see that these events are near at
 hand?) it might be expected that some signs of
 conciliation between Jews and Christians would now
 begin to be visible, and is not this the fact? Christians in all countries begin to consider that
 ‘the indignation against the holy people is nearly
 accomplished. Many events declare it. The indig-
 nation of man is relaxing. The prophecies have been
 fulfilled regarding it, The GREAT CRIME at CALVARY
 has been punished by all nations, and we now hear
 the words of the Prophet addressing us

Comfort ye, comfort ye my people, saith your God,
 speak ye comfortably to Jerusalem and cry unto
 her that her warfare is accomplished, that her
 iniquity is pardoned. Isaiah xi 1



NATIVE COCHIN.

CHAPTER VIII.

THE LANGUAGE &c.

Relationship of the languages of South India to Sanscrit—General characteristics of the members of the Dravidian Family—Hindoostani useful but Malayalam most essential in Cochin.—Its presumed connection with the ancient Scythian tongue, and consequent affinity to English—Its cultivation only recent—Little native literature—Proverbs—Diffusion of inestimable knowledge by missionary agency—Computation of time—Local and useful currency—Weights and measures.

THE origin of the languages of South India has been traced so convincingly to the same source that they have lately been classed together into one family, called the Dravidian. It has been supposed that they are all derived from the Sanscrit, the language of the Bramhans who extended their government from the North to Cape Comorin; but this cannot be. They are indebted for their polish, the expression of abstract notions and moral sentiments to that tongue truly, but all words employed in ordinary conversation have no connection whatever with it. The further we proceed south the less use is made of Sanscrit derivatives, and the more difficult does it become to trace the former influence of the Bramhans by the discovery of words indicating

those profound enquiries, the precursors of social refinement, and, thus a very interesting argument is furnished against the, not unusual, conjecture that the civilization of the world commenced from Ceylon as a centre.

The Dravidian family comprises the Tamil, Teloo-goo, Cinarese, Malayalam, and several others less cultivated. The Tamil is spoken throughout the plain of the Carnatic, the Teloo-goo along the Eastern coast from Pulicat to Chicacole, and inland as far as Mysore, the Carnatic throughout Mysore, and the Canara district, the Malayalam along the Malabar coast from Mangalore south to Cape Comorin, and inland to the Ghats. The ground work of these languages is so very similar that a familiar acquaintance with one renders the acquirement of any other in the same family comparatively easy, and many words are common to all. The natives about Madras find they can sometimes express themselves in a comprehensible manner to the people on this coast, and, in any case, experience little difficulty in picking up the necessary words. These languages have been only lately cultivated, simply from the contempt of the Bramhans for the dialects of their subjects, and any native literature that does exist in these parts is so much sprinkled with Sanscrit illustrations, that one can discern the caste of the writer as easily as the traces of the Norman conquest in our own tongue.

In the town of Cochin a knowledge of Hindoostani is very useful, as the Shroffs are all from the Bombay Presidency, and the produce dealers find it necessary to familiarise themselves with this language. It is also the mother-tongue of the better

class of domestic servants who do not belong to the district and of many others in the place. But out of the Fort a knowledge of Malayalim is absolutely necessary in travelling collecting and preparing produce, &c, so some few notices of its peculiarities may not be considered out of place in a description of this part of India.

Malayalim is read from left to right like the European languages. Its alphabet consists of fifty three letters of which sixteen are vowels, and thirty seven consonants. The latter contain five gutturals, five palatals five cerebrals five dentals five labials four semi vowels, five sibilants, and three other letters that cannot be classed among either of these divisions. There are eight cases of Nouns, viz, the Nominative, Genitive, Dative, Accusative Vocative, Locative, and two Ablatives, and five Declensions determined by the formation of the Nominative case. The Pronouns are Personal, Interrogative, and Demonstrative, but no Relative. Hence arises one of the most singular idiomatic peculiarities of the language, namely the continual and varied use of the Participles of which there are two kinds the verbal, and the adjectival formed by inflexion from the verbal. Thus .

The verbs are classed into Transitive, Intransitive, Causal, and Passive. They are formed from neuter nouns, from simple substantives with the assistance of the verbs *to do to make*, and from other sources. The conjugation is exceedingly regular, and no inflection is needed to indicate number or person in any but the imperative mood. This exception is interesting. In speaking to persons of low caste the root of the verb is considered sufficient, but in addressing individuals of high rank the verbal noun is used for the second person singular, and other modes of expressing deferential respect are not wanting.

Instead of Prepositions the Malayalam language has Postpositions many of which follow the Nominative case. This is attributed to their existence originally either as nouns, or verbal participles. Thus *through Jesus Christ* is translated *Iasu Christu mulam* where *mulam* is actually a noun that formerly signified "root," "origin," "cause" and the phrase really means *Jesus Christ being the root*. Again *he reads with spectacles* is translated *spectacles with he reads*, or yet more correctly *spectacles having taken he reads*, for the postposition which we construe by our preposition *with* or *by* is really the participle of a verb meaning *to have possession of*.

The subordinate phrases in a sentence are almost universally expressed by a repetition of the verbal participles, as,

Go, and wash your face, look in the glass to see that you are clean, and then you may come.

is thus translated —

Having gone, your face having washed in the glass having looked that you are clean having seen then you may come.

The researches of Rawlinson, Caldwell and Norris have been most valuable in discovering a not very

THE LORDS PRAYER

സ്വർഗ്ഗത്തിലുള്ളവനായ ഞങ്ങളുടെ
പിതാവേ, നിന്റെ നാമം ശുദ്ധമാക്ക
പ്പെടേണമെ, നിന്റെ രാജ്യം വരേ
ണമെ, നിന്റെ ഇഷ്ടം സ്വർഗ്ഗത്തിലേ
പ്പോലെ ഭൂമിയിലും ചെയ്യപ്പെടേണ
മെ, ഞങ്ങളുടെ ദിവസമുള്ള അപ്പം
ഇന്നു ഞങ്ങൾക്കു തരേണമെ, ഞങ്ങളു
ടെ നേരെ കുറ്റം ചെയ്യുന്നവരോട
ഞങ്ങൾ ക്ഷമിക്കുന്നത പോലെ, ഞങ്ങ
ളുടെ കുറ്റങ്ങളെ ഞങ്ങളോടും ക്ഷമി
ക്കേണമെ, ഞങ്ങളെ പരീക്ഷയിലേ
ക്കു അകപ്പെടുത്താതെ, ഞങ്ങളെ ദോ
ഷത്തിൽനിന്നു രക്ഷിക്കേണമെ രാജ്യ
വും, ശക്തിയും, മഹത്വവും, എന്നേക്കും
നിനക്കുള്ളതല്ലൊ ആകുന്നത. AMEN

remote connection between the Dravidian and ancient Scythian languages and Mr Norris has been especially fortunate in proving that the Scythic portion of the Behistan tablets (written by Darius Hystaspes) show the same peculiarities as have lately been found in the dialects of South India. When it is remembered that we, through our Anglo Saxon descent, are indebted for the greater part of our language to the Goths (who were undoubtedly Scythians), it may be conjectured that some few traces of a common origin may be traced between English and Malayalim. There are necessarily idiomatic differences so wide that the similarities are not so frequent as to be self apparent, but the absence of the mood, and the frequent use of the auxiliary verbs in both are remarkable, and considering the many phases through which our language has passed such remote affinities as the following are not uninteresting —

It *u/a*, One, *onna*, all (saxon *yeall*), *yellan* Stall *salallim*; Wander, *iana*, Am, *am*, Are, *eyth*, Man, *manushen*, Papa, *appa*, Mamma, *ama*

Many nouns in English are formed from adjectives and verbs by adding *th* and yet the active character of the verb is preserved, as, *die death* *four, fourth* *grow growth*, *true, truth*; &c, and so in Malayalim *tha* is added to adjectives and participles to substantivise them as *ualla* (*good*), *uall'atha* (*the good*), &c.

Upon the opposite page the Malayalim translation of the Lord's Prayer is given to exhibit the singular character of the letters. It has been deemed impossible to express the sounds correctly in Roman type and consequently the subjoined version of the prayer

will only afford a *general* idea of the pronunciation.

Swoorgatillulavenavah nyangalooday pedbhavay, ninday
namum shoodahmarkaperdeinamay, ninday rajenun
warernamay, ninday ishtum swoorgatillay polay, bhoom
eeyelum cheyajeidernamay, ngangalooday dewasa
moollahuppum eenna ngangulka tararnamay, nganga
looday nnyray koottum cheyyoonaverooduh ngangul
chemekunada polay ngangalooday koottangalay, zginga
lordoom chemikayrhamay, ngangoolay pareechayeleyka
aperdootathay, ngangoolay dorshattalininna retel shi
keyenamay endoocondenul rajenwoom, shakteyoom,
mahatturwoom, yenaykoom ninakoolladolohagoonada

Malayalam was never cultivated with any care before the present century. The native literature comprises a few poor translations from Sanscrit writings, and a book entitled 'Kerala Uppala,' or "account of Malabar," which treats of many matters from a very early period until the days of Ceram Perumal. The boat songs, and the recitatives in the native drama (which can alone be considered under the head of poetry) are extempore, and most uninteresting productions. There are a few proverbs in general use, the following are given as specimen —

- 'It is folly to burn your house in order to destroy the rats
- 'Place flowers in your empty cash box
- 'A bride will sweep even the roof, but the old wife will not clean the floor
- 'A tired man is uncourteous
- 'Roof your house before thatching the porch.
- 'Pawn not the knife you work with.
- 'He is the best judge of a dish who e ban is reared the herbs
- 'He mean man ennobled will display his pomp at midnight
- 'A willing gift is doubly valued.
- 'Plant in prosperity, and so reap in adversity
- 'Politeness to the rude is as lines drawn in a stream of water
- 'The shoot of a tree can be snapped with the finger, but an axe is required to sever the trunk.
- 'A poor man's opinion is seldom respected.
- 'Milk is poison for snakes and grass is milk for cows.
- 'The value of an eye is understood when it is lost.
- 'As a golden chain in the hands of a monkey, so is sweet music in the ears of a buffalo

a small font of Malayalam type with which he first printed 'a charge to the Syrian Churches, by Mar Athanasius' and subsequently a translation of the 'fifth chapter of St Matthew,' in the form of a tract. After some delay the New Testament was published in 8 vo, and of this edition two thousand copies were speedily sold. In 1831, Mr Bailey obtained two better presses and good type from England, and having with the assistance of Malpin, a Syrian Priest, translated the Old Testament the Bible was soon issued in three or four volumes. Since that year the publications from this Press have been most numerous, and to show their usefulness a list is added of the number of copies printed of each during the past twenty-two years, it being premised that the translations were made by the local English Missionaries. The Bible complete in one volume will probably be published this year, (1860)

List of publications at the Cottayam Mission Press.

1838—1859.

	Copies	
Genesis to Exodus	6000	
Genesis to Esther	5000	
Esther	2000	
Leviticus	8000	
Proverbs	4000	
Job to Malachi	3000	
Old Testament	5000	
Matthew Luke and John	2000	
Mari	7000	
Gospels	5000	
Coloss and The Acts	4000	
Romans	6000	
New Testament	12000	
Scripture References	500	

Exposition of the Commandments	<i>Copies</i>	400
Exposition of the Sermon on the Mount	"	100
Evidences of Christianity	"	500
Collects	"	100
Hymns	"	300
Church Catechism	"	8000
Watts's First Catechism	"	23000
Watts's Second Catechism	"	10000
Articles of Religion	"	500
Important Duties.	"	1000
Sermons.	"	3000

The measurement of time by the Malabars is arranged in accordance with the astronomical observations of the Bramhans. The year consists of twelve months which correspond in the following manner with the European calculations

1860 Medum or Chattray *	April 11—May 11	31 days
Edlavum or Vaikasy	May 12—June 13	32 "
Methunum or Aunty	June 13—July 14	31 "
Carcadum or Andy	July 14—Augt 14	32 "
Chingum or Aunty	Augt 15—Sept 14	31 "
Cunty or Purattasy	Sept 15—Octr 14	30 "
Toolam or Arpasy	Octr 15—Novr 13	30 "
Vrecheecum or Kartigay	Novr 14—Deer 13	30 "
Dhanoo or Margaly	Deer 14—Jan 12	30 "
Magurom or Tye	Janry 13—Feb 10	29 "
Counthim or Mausy	Febry 11—Mar 11	30 "
Menim or Parjany	Mar 12—April 10	30 "

The length of the months is arbitrarily regulated by the Shastries at Quilon, and advertised by them to the pagodas, whence by the firing of guns and proclamations the arrangements are notified to the public.

The official year is reckoned from the building of Quilon A. D. 825, so that this is A. U. Q. 1035. In Cochin and Travancore it commences with the first day of the month Chingum, and in British Malabar on the first of Cunty. The astronomical year opens on the first of the Month Medum and New Year's Day, always falls within the 11th and 13th April.

The Months are divided into weeks, and the names of the days correspond exactly in origin and rotation with our own.

1 Nayar	Sun	Nyaracha	Sunday
2 Plectgul	Moon	Theengulacha	Monday
3 Chowah	Mars	Chowahacha	Tuesday
4 Thoolinn	Mercury	Bloodunnacha	Wednesday
5 Veelthum	Jupiter	Weethsacha	Thursday
6 Welley	Venus	Welleyacha	Friday
7 Shenec	Saturn	Sannacha	Saturday

* The former name is used in North, the latter in South Malabar.

The division of the year into twelve months, the months into weeks, and the weeks into days, dedicated to the sun, moon and planets, is one of these interesting facts which independent of other considerations, must suggest an idea of the common parentage of man, and the existence of astronomical tablets showing the correct observation of the Brachian centuries and centuries ago, together with the recent discoveries of similar tokens of an advanced condition of the human mind in ancient Central America permit the thought that at the time of the confusion at Babel, man had progressed very rapidly not only in mighty hunting and in building great cities, but also very possibly in the study of those wonderful laws by which the lights in the firmament of heaven divide the day from the night, and are for signs and for seasons, for days and years.

The further divisions of time are exhibited in this table

have together assisted to render it unnecessary and the coins are now very rarely met with. Their actual size is represented in the sketch. Perhaps in no part of the world live such small gold coins been current. The coinage of silver takes place at very irregular intervals as since the diffusion of British coined money, the natives have evinced a marked indifference for the debased metal tendered to them by their princes. The Cochin Currency consists of Cash (copper) of which 10 equal 1 Puttan (silver) and 19½ Puttans equal 1 Rupee. The Puttans are very impure, and not only so but 32 are required to complete the *weight* of the Rupee, so that the loss by the above exchange is most serious. In Travancore on the other hand the silver currency is superior in purity to our own, but a serious loss in weight is also sustained by the exchange. The coins are Cash, Chuckrams and Rupees. The Chuckrams are employed more or less in the Cochin territory. The Sirkar have declared 28½ Chuckrams to be the legal tender for a Queen's rupee, but as the Queen's rupee contains 165 grains of silver, and the Chuckrams 557 grains the just equivalent should be 296 Chuckrams, or a difference of four per cent which is of course eventually paid by the country. Chuckrams are the most unworkable of silver coins and very troublesome to count, so the natives use a board upon the face of which one to two thousand circular holes are cut of just sufficient circumference to receive a chuckram, and by laying a small heap upon the board and spreading or shaking the coins about the little holes are immediately occupied. The Fanams are counted in the same simple manner.

— GOLD —



Cochin Gold Fanam

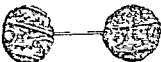
$\frac{1}{2}$



Tavancore Gold Fanam

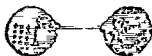
$\frac{1}{2}$

— SILVER —



Belly

$\frac{1}{2}$



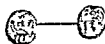
Old double Fanam

$\frac{1}{2}$



New double Fanam

$\frac{1}{2}$



Old single Fanam

$\frac{1}{2}$



New single Fanam

$\frac{1}{2}$



Chukrum

$\frac{1}{2}$

The trade of British Cochin has so very recently become worthy of public attention, that the statistics in a subsequent chapter may be rather surprising to many to whom the locality of the port is a mystery. Before however entering into those details it may be well to acquire some practical information upon that tree to which the town is indebted for so extensive and prosperous a commerce, and the Coconut-tree is so wonderful a repository of substances useful to man that a description of a district in which it pre-eminently flourishes would be very incomplete without some notices of its history.

The trade of British Cochin has so very recently become worthy of public attention, that the statistics in a subsequent chapter may be rather surprising to many to whom the locality of the port is a mystery. Before however entering into those details, it may be well to acquire some practical information upon that tree to which the town is indebted for so extensive and prosperous a commerce, and the Coconut-tree is so wonderful a repository of substances useful to man that a description of a district in which it pre-eminentiy flourishes would be very incomplete without some notices of its history.

with the shelter and subsistence it so abundantly provides and was thereby induced to make settlements in the lowlands, and exert his whole strength for its protection and cultivation. Though the discovery of many of its uses has been reserved for modern times the aborigines of the country must intuitively have understood its local advantages and by endeavouring to widen their influence have been the active agents in transforming the arid plains of the tropics into lands flowing literally with milk and honey.

The wonderful arrangement of Nature by which seeds generate from the same point, without regard to the position in which they fall into the ground, is beautifully illustrated in the Cocoanut. The germ is enclosed in a globular shell of intensely hard wood, and from this shell but one exit is possible, so tiny that it might be predicted but one nut in a thousand would prosper. By the presence of two unbristled holes contiguous to the actual door, one might imagine kind Nature had originally intended to afford the sprouting germ three chances to burst through the walls of its prison house. But the tender little shoot has never yet failed to hit the weak point in the shell, and proceeding through a thin horny integument finds itself in a dense mass of fibers, but these being placed parallel to one another it softly, yet resolutely, forces its way between them and finally issues into the world. If the nut has been cast by the sea on the sandy shore, or, if it has fallen from a tree and been embedded as it lay in the ground, there is a likelihood that the flattened germ end may be lowest in position; but the shoot no less surely continues progressing a little way into

the ground and then bursts upwards at an acute angle, making its appearance above ground is healthy, but not so rapidly, as it would have done had it been spared the circuitous route

The husk has three sides, one is considerably broader than the other, so that if thrown on a smooth surface the nut will always right itself upon this side as a base, in preference to the others. Design is visible in these inequities, and most planters follow Nature's direction in depositing the nut in the ground, for the germ has by this plan to proceed through a greater thickness of fibre, and thus derives a firmer foundation than if it had burst through the apex, as it does when the nut is planted vertically. The latter method has this advantage, that the germ can be watered immediately it issues from the husk, and planters north of Calicut generally prefer it, but those around Cochin consider the horizontal one safer.

It is difficult to conceive that a tree should have its origin from the water and vegetable coating inside the cocoanut shell, but this is the case. The water gradually thickens as the internal heat increases, and at length coagulates into a soft ball just sufficiently large to fill up the cavity. This ball, or apple, is occasionally to be seen as a curiosity in green-grocers' shops in London, but here of course it is common enough, and from its delicate flavour is generally much esteemed by the natives though not by Europeans who invariably characterise it as similar in taste to elder pith. With sugar and other seasoning a manufacture of it is made by the native cooks just satisfactory to a man after dinner.

The ripest nuts are naturally preferred for repro-

duction, and the planter generally selects those from middle aged trees. He clears a piece of land near his house, and immediately before the monsoon plants them in the soil perhaps as many as twenty together in a small plot of as many feet square. At the end of the monsoon a little pale green shoot appears from each nut, and rapidly develops by daily watering into leaves and stalk. When six months old transplanting becomes necessary, and the young trees are placed at a distance of twenty feet apart on the sea coast, and thirty to thirty five feet in the interior where the breezes are not so saline or frequent. The shell is still found quite perfect and remains so for many years before it breaks and dissipates in the earth around the roots. There are now about a dozen leaves on the tree each of one piece, but at the end of fourteen months they divide into a number of sections or leaflets about one hundred and ten on each side of the stalk. This gradual separation is most interesting, no jagged ends testify to hasty workmanship; but, as if cut with the sharpest razor, the pieces stretch from each other with the most mathematical correctness. At eighteen months old the leaflets are about two inches broad and three feet long, and as this is about the dimension of the Palmyra leaflets employed as ollahs, or hoops by the natives, the tree is now called "*canak-ollah*." At two years old the leaf is of sufficient size to construct a basket capable of containing about twenty two pounds of grain, and the tree is therefore styled "*Cotak lallah*" or a "*basket*." At three years old it is known as the "*annah choudoo*," or "*elephant's foot*," in consequence of the resemblance of the large bulbous trunk to that huge extremity

At four years old the wood is first apparent above the ground and the tree named '*n arom cuudah*' or '*wood seen*'. At five years old * a little horny case or spathe, sprouts out between the sixth and seventh boughs, bursts on the upper side, and permits the beautiful blossom to issue, on account of which the tree is now named '*chotah cuudah*' or '*blossom seen*'. And the following year it is called '*tangkah-tiloo*' or '*cocoonut bearing*'. The tree is now matured and rapidly grows to the height, on an average, of eighty feet. In its prime at about forty-five years old, it then gradually declines until its seventieth year when the natives cut it down for the sake of the trunk, but if left alone it often attains a century, and at last falls down in rotten decay.

In low grounds likely to be flooded by the monsoon freshes coconut plants are raised on mounds above the level of the highest rise, and in the subsequent dry weather permanent banks are made by raising earth from one side, and plastering it up tightly against the mound. By this arrangement each bank is divided from that opposite by a narrow canal, which is useful for carrying away the produce. The expence attending the formation of such a plantation is much greater than in grounds where no banks are necessary, but, on the other hand, the trees require no watering as the canals afford sufficient moisture, and the soil, being a mixture of mud and sand, retains the moisture longer during the hot

* In the interior the patient eyes of the planter are frequently not gladdened by the appearance of the spathe before seven or eight years, and if the tops is unfavourably situated with respect to water and breeze, he has sometimes to wait ten years before he has the satisfaction of witnessing the fall of a ripe nut from a tree of his own rearing.

weather than the sand alone can do. Ashes and cow manure put to the trees once in a couple of years fully repay the planter's trouble and outlay by the return of heavy crops, and he cannot take too much care to rid the place of weeds, grasses, and small plants which all require, and derive strength, out of the ground.

It would be vain to attempt a calculation of all the blessings man has derived from the coconut tree, but an account of some of the most striking should suffice to gain it a foremost place among the Wonders of Nature. It might be well to proceed upwards from the roots as the parts would attract a traveller's observation.

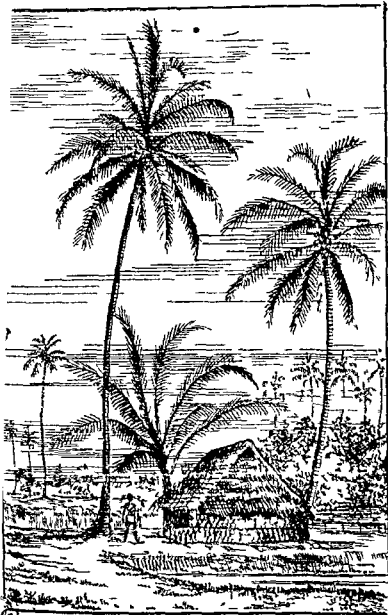
The roots are wonderfully numerous and migratory. In a good soil they are content to radiate from the trunk in a space not wider than the circumference of the many boughs above, but in a poor dry ground they travel onwards in search of more nourishment, and maze themselves with those of neighbouring trees in a most singular manner. With such a hold on the ground the tree though supporting its greatest weight at the apex remains firmly founded during the fiercest gales, and the winds are seldom successful in uprooting it though they often by simultaneous attack split the trunk in two. On the coast where the sea is encroaching trees are frequently seen with roots almost entirely exposed, and the salt thus imbibed as the waves wash them is most beneficial to the fruit, but on some evil day the water carries away the little bank of sand in the rear and down the tree comes with dreadful violence, crushing any buildings or smaller trees it may fall upon. It is now an interesting subject for observation.

only, as to raise so great a length with the weight at the topmost end would indeed be a difficult task in this country.

In clearing away old trees for the sake of substituting young ones, much annoyance used to be experienced in extracting their roots, and the further one mined the more hopeless the operation appeared. But a simple and most effective plan has lately been resorted to, both to destroy the roots and benefit the soil at their expence. The trees are cut off about three or four inches from the ground, and the stumps allowed to dry thoroughly for several days, and then set fire to. The trunks gradually smoulder away, and the roots slowly follow, whilst with their decay the ground sinks in and merges with their charcoal; so when the process is concluded the planter lays a little fresh earth, salt, and manure, and at once inserts the shoots under the most favourable circumstances.

Naturalists—sitting before the morocco covered desks in the magnificent Reading Room of the British Museum—in describing the coconut tree, assert that its age is equal to *half* the number of rings on the trunk; but this is a statement entirely without foundation, and rashly made under the impression that the same rules apply to the growth of palms as of timber trees here, and elsewhere. When sixty or seventy years old the wood is very hard and close, admirably adapted for piles of jetties and bridges; but the molluscs and bivalves, so abundant in the rivers of this country, soon extend their researches into the interior, and necessitate the substitution of such piles once every five years. It is much used as rafters and posts in houses and sheds, cut into slabs for fencing paddy fields or plantations, scooped out for water pipes, &c; and the inhabitants of the Maldives build tight little vessels entirely with planks of this wood, rigging a mast which originally produced coconuts at the truck. The middle of the length of the tree gives the best wood; and this carefully seasoned and polished has a very pretty appearance with alternate black and white streaks. It is well known in England as the *porcupine* wood, from its resemblance to boxes made in China and Bombay with porcupine quills.

Tightening the bough's embrace of the trunk is a large piece of closely woven fibre, astonishingly strong and elastic. When the bough has become old enough to bear its own weight, the cloth detaches itself and falls to the ground, whence it is picked up by the natives and used by them for straining various infusions, for snaring birds in the jungle, and, when rolled up tightly, for torches.



THE COCOA NUT TREE

It has been well supposed that the arch was suggested to man by his observation of the symmetrical arrangement of the boughs of palms. For there is generally much resemblance in the aisles of a cathedral, the clustered columns, the now subdued now glowing light, the groomed roof to the view down the parallel rows of coconut trees. Perhaps few things are more charming in congregation than these trees. With the morning sun gilding the topmost boughs brightening the verdant gloss of the middle ones, and imparting a golden sherry hue to those beneath, whilst the leaflets are defined against the clear pale blue sky like bayonets in an armoury, or hang glistening like stalactites in an arched cave. The birds sing, or rather warble, incessantly, now one passes overhead with a wild note of delight now another crosses to the opposite tree to join the chorus of his mates; and the crows with restless activity keep the forest ringing with their hoarse notes. At noon day the plantation is insupportably hot, the sun's rays penetrate perpendicularly and little effective shade is offered a weary soul, but as evening approaches the shadows lengthen the breeze whispers comfort down the avenues, the light fails, a gauzy mistiness creeps over the scene, and the trees at length stand out in bold dark relief against the star resplendent heaven. Insects now take up the song that their feathered enemies have dropped, firstly intermittent, as if fearful of discovering their hiding place, they soon acquire confidence, some humming like bees others chirping like crickets, they unite in maintaining an incessant whirr and buzz throughout a calm night. The moon rises majestically, silvering the motionless leaves and casting those behind

into a mysterious grey shade in a most exquisite manner. In the heated atmosphere of the Palm House at Kew a very good idea may be gained of tropical vegetation. The bright polished leaflets, the dense green foliage, the cloudy blue or white trunks, and the long bare symmetrically ringed stalks of a jungle are excellently suggested, and if each tree were allowed more space to stretch its boughs a correct impression might also be derived of the magnificent outline and graceful beauty of the palm tribe.

The trunk is crowned by a bunch of about thirty-five leaves, each on an average twenty feet long and four broad. Looking up from beneath the arrangement of the branches appears as regular as that of the ribs of an umbrella, and as the leaflets do not grow within two feet of the stem (to allow a space for the fruit to hang) the bunches of nuts and almost all the boughs can be counted. A most singular deficiency is observable in the shadow cast upon the ground by the boughs, the leaflets are most correctly portrayed, but nothing is to be seen of the *main* stalk. This arises from the under part being rounded, and the leaflets being attached in such a manner as to cast a reflection upon each side, and these rays falling to the earth cross each other, and so the shadow is destroyed.

Twelve leaves would fall naturally from the tree per annum, and the planter seldom cuts away a greater number. On dropping to the ground they are divided down the midrib into two equal sections, these, after three or four days exposure in the sun are immersed for about forty-eight hours in water to soften, and then planted by women

into mats of the simplest description. Placed one above another upon rude rafters, and roughly tied together with coconut fibre, these mats or *cadjans* are almost universally used in this country for thatching houses, sheds, &c, being nearly impervious to rain and solar rays, and yet untenacious of the heat generated in the erection. They are also manufactured into baskets of all descriptions. The green leaf is excellent food for cows and elephants. The natives on festival days are fond of ornamenting their houses, mosques, or pagodas, with chains of the young white leaflets, and attach them to trees on either side of the roads in a most picturesque manner. The midrib of the branch is employed as a paddle and even that of the leaflet is much used for bristles, toothpicks, pens, arrows, torches and brooms. The natives of Travancore were at one time subject to a frightful torture with it. Around the thumb longitudinally a number of long pieces of it were placed carefully, bound round tightly with cord or slips of the leaflet, and when swelling ensued, each piece was drawn out very slowly causing excruciating agony to the wretched victim.

The spathe is about two feet long at maturity when fit for tapping. On cutting it open a number of small white beans are discovered, beautifully arranged in a lump exactly like Egyptian corn, but, upon carefully abstracting the whole from the sheath they are found collected in clusters round slender branches which now fall over with their burthen in the most graceful manner. After the case has burst naturally the yellow flowers are thus developed looking very singular among the surrounding dark green boughs. The pollen of these flowers fall upon

and impregnate a few small excrescences at the foot of the stalk and this is the embryo nut is generated. On an average five nuts are produced from each spathe, and as twelve branches ripen in the year, sixty nuts is the usual crop of an ordinary tree. In the best soil as many as four to even five hundred nuts are sometimes plucked from one tree in the year, but as the majority may not produce more than twelve to eighteen the above calculation is always taken as the yearly supply from each tree in the plantation.

The sweet juice, or sap, of the cocoanut tree is of inestimable value to the native. The first extraction is usually made when the tree is about eight years old, and the issue, with daily attention continues regularly twenty to twenty-five years though generally young trees are only tapped, as the constant bleeding tends, to weaken them after some time. The spathe is bound tightly with the pliant leaflets, and bruised along its whole length three times a day for a fortnight, with a bone mallet. The mallet is nothing more than the thigh bone of a bison with the marrow cleaned out and its place supplied by *ghee* which, oozing through, greases the spathe when struck and prevents its bursting.

The Toddy-Drawer after tapping proceeds to cut off the apex of the spathe, sticks a little clay on the wound to prevent the juice trickling through too large a channel, covers it with a small earthen pot, returns twice in the day to cut off another slice and tap, and the following morning empties the contents of the chatty into one he wears at his side. As he reduces the length of the spathe, the juice or *Toddy* issues with less readiness, so he generally leaves

half of it, and though so much bruising and bleeding has been undergone, the nuts sometimes burst out and ripen on the stunted stalk. About one quart of a milky liquor is obtained from each tree per diem, without reference to the presence of fruit on any other branches, thus the drawer waters into nearly four pints, retaining it in the diluted condition to small farmers of the beverage, who also increase the quantity of fluid, and at length the consumers gulp it down with supreme satisfaction. It is sweet, cool, and refreshing before the sun has risen, and, as a mild purgative, beneficial to Europeans. It is almost generally employed in India for yeast in making bread. The poorest natives often take nothing day after day, but half a shell full of it at noon and a quart of *cunghee* (a very thin rice gruel) in the evening. The nut is now so valuable that the low class of inhabitants cannot afford to buy it for food, and as rice is often beyond their means, they would famish in thousands were it not for the bountiful supply of this extraordinary liquid. As the robbery of nuts from the tree is very easy, stern laws have always existed to punish the theft severely, and by fastening thorns around the trunk at night, and making the inhabitants of the plantation responsible for the fruit, the crops are preserved most successfully, though poor furnished creatures are listlessly wandering in the shade of their natural staff of life.

After standing a few hours the toddy begins to ferment, and by distillation yields a powerful spirit called *Arack*. Five quarts of toddy will generally yield one of proof spirit, and as that beverage is always plentiful, and the distillation is effected in half a day with the assistance only of a few earthen-

ware pots, arrack is at all times abundant and cheap. It is as transparent and colourless as gin, possesses a seducing flavour, with apparently little danger, which combined with its cost has made it in large request among our European troops in the North; but the stimulus has induced so much cholera, dysentery, and insanity, that Government is now considering its prohibition to this portion at least of our Indian army. The natives have an insatiable thirst for it, and though its effects are not generally so disastrous to them, yet after excessive indulgence their powers are often entirely ruined by the excitement, and life becomes only tolerable by deeper subjection to the passion.

A coarse sugar, called *Jagghery*, is manufactured from fresh toddy (collected in pots previously limewashed to prevent fermentation) by boiling it down gradually over a slow fire until a syrup is deposited; which poured into cocoanut shells, soon hardens into a brown lumpy substance very sweet but rough to the palate. Some praise-worthy endeavours were made a few years ago to refine it for table use, but though the scheme was relinquished it is to be hoped some means may yet be discovered to provide South India hereby with a commodity of which it is in great need. Mixed with slaked sea shells jagghery forms a beautiful cement, resisting damp, solar heat, and easily taking a high and lasting polish. Columns, cornices, altars, steps, &c., coated with it are made to resemble pure white marble inimitably. Fortifications built with laterite and this cement resist the action of gunpowder most firmly, and when compelled to yield are blown up in huge solid masses behind which the besieged

can still maintain their ground. For facing wharves and quays this plaster is most valuable, and for its durability, facility of moulding, and effect few compositions are superior.

Coldy is further manufactured into *vinegar* by exposing it in vessels for a week in the sun. The acid thus produced is nearly as pungent as any manufactured from infusions of malt, and is somewhat preferable on account of its freedom from all injurious colouring adulterations. With the exception of high caste Hindoos the natives consume large quantities of it in their curries, and the Jews being compelled to boil sufficient food on Friday afternoon to last them until Saturday evening employ it very largely in their cookery, and export some six hundred gallons yearly for the use of their Bombay brethren.

The ripe coconut consists of a green husk about two inches thick covering the hard shell which encloses the delicate fruit and water. The natives tear off the husk with singular dexterity, by striking it on a crowbar or pointed piece of wood placed upright in the ground, and pressing it down obliquely with a jerk. The half husks are at once thrown into a tank of water, or into small pits enclosed with bamboos on the sea shore and after three or four months immersion taken out and dried. They are now thoroughly softened throughout, and easily beaten up with sharp strokes of a mallet into pale yellow fibres about nine inches long. The *Cow* fibre after being well dried is either employed in the country, or shipped to Europe and America where it is most extensively used as stuffing for mattresses for which from its elasticity and freedom from insects, it is most

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admirably suited. The fibre is however of most value when twisted into yarn and rope. The manufacture of yarn, which goes on all over the country as weaving did in England years ago, is simple enough. In a slightly damp condition the fibres are gathered longitudinally between the hands, and twisted into two cords which are plaited together, more fibre added, and so on. An active woman will in a day make as much as fifty yards of yarn of an average size. In twisting the tight qualities, more time and labour is required, and the hands are so much injured by the hard friction that the fine quality is, and (until the application of machinery) must always be scarce and expensive.

Coir yarn is used throughout India in binding planks, lacing buckets and for every purpose for which we employ twine. Made up into the well known coir matting it is now almost always to be seen on the floors of churches, lobbies &c, in England. Coir rope is manufactured with the rough yarn, in the same manner as elsewhere. Hardly a vessel on the ocean sails without either cables or standing rigging of this excellent material, for nothing has yet been found preferable to it in resisting the decaying effect of sea water. Its elasticity, lightness and trifling cost are other great considerations.

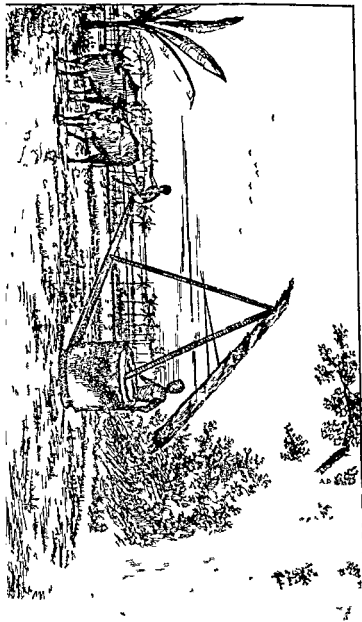
The young nuts are never plucked except for food. The water is then a delicious beverage, and the tender kernel with a little sugar an agreeable and wholesome diet in great request during the hot months, and consumed in large quantities on board most homeward bound vessels. The natives besides introducing them into their curries eat them uncooked, or made into puddings with rice. These

puddings are boiled most carefully in a piece of bamboo about one foot long, and when done to the sable damsels taste are displayed in tempting array between rows of shells filled with the same delicacy. Since the cocoanut has been in request for its oil the natives have ceased to regard it as their chief article of food for its value quite prevents their indulgence in even one a day. They seem all very fond of it, which doubtless was not the case when it could be had for asking.

The *milk* of the cocoanut is not the liquid enclosed in the interior, but the juicy moisture contained in the flesh of the undried nut. It is obtained by grating the kernel, moistening it slightly, and then squeezing the mass tightly in a cloth, when a white milk exudes, very agreeable to drink if diluted in a little water. The natives employ this almost universally in manufacturing their own and their master's curry, besides making with it and powdered rice some delicate cakes called *oppahs*, which almost always appear on the breakfast table. The milk boiled down slowly changes into a rich oil, also largely used in cookery.

kernels it may meet. The man attending to it, feeds the mill slowly until the pit is filled with oil and cake; the oxen are then halted, and a cloth frequently soaked into the oil, and squeezed into a pot by his side until the whole is extracted. The cake is of some value for fattening cows, pigs, poultry, &c., or as manure. The oil is either sold at once to collectors in the country, or brought by the manufacturer himself to Cochin and entrusted to the dealer, who either realizes it on commission, or on his own account. An enterprising firm in Cochin lately applied steam in its extraction, adopting the expedient of turning the mortar round a stationary pestle and draining off the oil into little tubs below.

COCOA NUT OIL is burnt from the Himalayas to Cape Comorin, in every palace, church, mosque, and hovel, at christenings, marriages and burials, either in brazen lamps, glittering chandeliers, porcelain vases, earthen pots, or cocoanut shells. Since Price's Candle Co. introduced it into their manufactory, it has found its way (as the chief constituent of the composite candle) into every dwelling in England; and more or less penetrated into France, Germany, the United States, and Australia. The astonishing demand that has sprung up in the last few years necessarily enhanced its cost, whilst the production lagged behind consumption; and in India an important addition has in consequence been made to the housekeeping expences. Indeed plans are being matured for the introduction of gas into Calcutta, as the importation of coal from England, Australia, or New Zealand, and the cost of manufacture would (provided it were generally consumed) afford the inhabitants a much cheaper light



than that of oil. But if gas be oppressive in sitting rooms at home, it will be insupportably so in India, where one so urgently requires a cool and untainted atmosphere; and though oil may with advantage be expelled from the streets there seems little chance of its losing importance in private life.

The natives employ this common oil in making their own dishes, and unless looked after act upon an idea that it is the best seasoning for the sahib's food. They anoint their hair with it, and when able to afford the expence, their bodies also. This taste is extremely disagreeable to a new comer and especially so in Ceylon, where the flavour of food is precisely the same as the scent of the attendant, and the odour of the flaring lamp? For protecting the skin from dust, keeping the pores well open, promoting coolness, and for a remedy against many external diseases it is most valuable. It is often taken internally as a medicine, and a general impression prevails that it might be administered in cases of consumption with most of the advantages attributed to cod liver oil.

There are many things in vegetation which without much study peculiarly strike the observer with feelings of intense admiration and reverence for the Creator's bountiful design, and in proportion as we discover their uses to ourselves we are induced to regard them as superlatively wonderful. Nothing can more induce such thoughts than the COCOA NUT PALM, whether considered in respect to its agency in fertilizing the sandy coasts of the tropics, to its astonishing growth and perfect symmetry, or to its abundant yield of

"clothing, meat, trencher, drink, and can,
Boat, cable, sail, mast, needle, all in one"

CHAPTER X.

THE TRADE OF COCHIN

Influence of the coconut tree upon the prosperity of Cochin—Evils attributable to the late mutiny—Reasons suggesting the improvement of the port—Chief staples of the district—The fisheries, sardines herrings, sharks, &c.—Manufacture of fish oil—Consumption of dried fish—Ginger, mode of planting, rapid growth, digging, scraping, preparing for market—Horns, hides, coffee, pepper, rice &c.—Hopes for the future of British and Native Cochin.

To the prosperity of British and Native Cochin the Cocoa Nut Tree has been as instrumental as sheep rearing was to the civilisation of Southern Australia, and though it is quite possible that other and more valuable commodities may be raised in the district, and engage general attention to the prejudice somewhat of Coconut oil and yarn, it must always be remembered that to those comparatively unimportant articles this part of India is chiefly indebted for what is technically called the "opening up" of the country. Without however deferring to the impression general in England that India has only to be *opened up* by railways, canals and roads, to transform it into the El Dorado of the poets, it may yet be believed

that civilisation will follow rapidly upon it, if not accompany, the extension of inland communication, and it may be reasonably hoped that the increased production of staple commodities will eventually prove a profitable field for the exertions of enterprising Europeans, as well as conducive to the rapid improvement of the legal lords of the soil.

The disastrous results of the mutiny of 1857 are perhaps in no respect so painfully evident as in the necessity now to economise in Public Works, and at first sight it seems unjust that South India which remained faithful should suffer for the rebellion of our Bengal army, but, it is very probable in future years much good will be traced to the temporary hindrance to these works, especially perhaps in its making sagacious Residents and Collectors more urgent in suggesting reforms to the native princes and thence obtaining hard earned facilities for promoting those improvements of which the cost might not be so much cared for if the assistance had been given liberally from Madras. There are huge uninhabited tracts of most fertile land not one hundred miles from Cochin, possessing every advantage for the production of coffee, luscious, &c., excepting the means of communication with the district around, but as these are being holily planned, and in some cases commenced it may be expected that the trade of Cochin will increase in importance every year.

A series of Tables exhibiting the trade of British Cochin for the past twenty years has been appended to this chapter, and also some accounts showing the comparative rates of the chief staple, cocoanut oil in Cochin and London for six years, together with particulars of shipping and ship building in the

port. The cost of timber has been so excessive, and the rates of freight so unremunerative that ship-building has lately been almost suspended, but some reanimation is now visible in that trade.

The harbour of Cochin is unfortunately closed during the south west Monsoon. Its conveniences are so admirable that much attention has been given to the (still open) question of the best means of rendering them of value all the year round, and it is generally conceived that with the removal of the mud and sand bar at the mouth of the port that object will be attained. Whilst some advocate a steam tug and rake, others suggest apparently less simple and practicable expedients, but all well wishers to the place agree as to the fruitlessness of merely surveying the difficulty, and Government is *taking into consideration* the various plans laid before them.

The Madras Railway destined by Government to terminate at Beypore on this coast, should undoubtedly have been differently planned. But the enormous expences defrayed in the originally designed route must hinder the execution of any new scheme until by experience the error assumes more dangerous aspects. Were the port of Cochin improved as suggested the mails and passengers might be landed or shipped without inconvenience all the year round, and in its present condition the steamers might anchor *at all times* in the singularly sheltered port of Alleppey, whence the water communication to Cochin, and thence to Beypore might, at no very great expence, be made amply convenient for flat bottomed steamers similar to those constructed for the navigation of the Indus.

Of the staple articles of Cochin the oil and fibre

of the cocoanut tree are by far the most important, their manufacture, and ordinary uses have accordingly been considered in the last chapter. The next article on the list is Fish Oil

The Cochin fisheries are unlimited in extent, and unrestricted. The fishermen reside on the Wypeen side of the river, and at early morning or evening, as the object of the voyage may be, the boats with crews of six or seven men sail out to such a distance as that they may return before night or morning. For some fish such as shark, porpoise, &c. hooks baited with mullet are generally employed, but for sardines which are sought in the day time, herrings and other small fish the natives use a parallelogram net about 150 feet long and 12 feet broad. Each extremity is fastened to a boat, and as soon as a shoal is descried every exertion is made by both boats to stretch the net as a fence before the fishes, which, swimming with great rapidity, charge into the unforeseen danger, and strangle themselves immediately in the small meshes. The catch by this simple process is sometimes so abundant as to serve for freight to four boats. The nets and fish are drawn up and thrown into the bottom of the boat, and the men pull lustily home again in the hope of being first in the market. As soon as they land, they release the fish from the net and pile them in large heaps upon the beach. An auction is at once held and the highest bidder takes the lot. The buyer is usually a Fish Oil manufacturer, if so he at once has his purchase removed to some rough little shed close by, and thrown into large copper boilers. Salt or fresh water is poured in abundantly, and a fire made below.

The water soon boils, and the fish give out their oil which rises to the surface in globules, and is at once removed with a ladle into other boilers. The relics of the fish after being pressed are cast into the sea.

In Pouany and Chowghaut the fish are not landed, but placed in one end of a large boat, and allowed to putrify, to which end boiling water is poured over them once or twice. The oil soon oozes through the sieve-like partition into the other part of the boat, whence it is ladled into chatties or casks. It may be conceived that sickness is always prevalent in the neighbourhood of such stations.

The sardines are in every respect similar to those caught off the coast of Provence, and there is no reason for their not pickling as well. At any rate they cannot be inferior to the sprats in oil which pass for anchovies in such places which (like Cochin) are dependant upon London for the "*relishes*" of life. The oil of these sardines is always in good demand, but from the uncertainty of their appearance, the trade is singularly fluctuant, as may be seen by reference to the table of Exports.

Herrings are caught in abundance in the neighbourhood. When brought to shore they are gutted, sliced down the backbone, salted, exposed for six or eight hours in the sun, washed on the following morning, dried for three day, and then packed 1500 together in square mat bundles. These are either sold on the spot at Rs. 3½ to Rs. 4½ each, or shipped on a general account to Colombo, where they frequently realise Rs. 9, but sometimes not over Rs. 2 when other supplies are abundant. From Colombo the fish are carried to Kandy, and other inland

stations, where salt fish is a most valuable, and almost necessary article of food

The natives scrape it carelessly, rub sand and ashes over it, and expose it in the sun for four days. About 75 per cent of the prime weight evaporates by this process, and the spice shrinks into the thin, brown, rough skinned staple known as *Native Ginger*.

The preparation of the article for the European market is much more careful. The spice is scraped and trimmed immediately after extraction from the earth, washed three times in fresh water, spread in the sun for three days; covered from the night dews, scraped again, soaked in lime water, with which a small quantity of sulphuric acid has been mixed, placed in baskets in a brick bleaching house, and exposed to a sulphur vapour for one or two hours. It has now to be thoroughly dried carefully sorted according to certain qualities, and packed in cises for shipment. By this process 80 per cent of the prime weight evaporates, but the extra loss, and the expence in the preparation is generally amply remunerated.

Horns and hides are collected in all parts, but the chief rendezvous is Chinganacherry : most populous inland town about fifteen miles south west of Allepey. The horns are also collected in large quantities near the jungles, and people are constantly employed seeking for the pieces of which the deer and buffaloes are sometimes deprived by being entangled in the trees. Spotted deer's horns are very valuable, as their solitary much resembles that of ivory.

Hides are staked, and now generally salted before exposure to the sun, but partly on account of the leanness of the animals, as well as owing to the carelessness with which the carcasses are dragged about, the skins are seldom of superior quality.

The slaves are allowed to have the bodies of those animals which appear to have died a natural death; so when the demand for hides is active they frequently poison the cattle on the estate for the sake of the skins which the Jews at Changanacherry are always ready to buy under such circumstances.

Croton seeds are produced in Allway, Cottayam, and many other places in the district. They are retailed from bazaar to bazaar until finally they accumulate in Cochin. Coffee is raised without difficulty in similar spots, but to no great extent at present, the export being that grown in Mangalore and prepared in Cochin. Pepper is a monopoly of the Sukar, as is also bees-wax. Both are smuggled into British Cochin in small quantities. Rice is cultivated in the low swampy lands around the Backwater but this sort is generally consumed in the neighbourhood the article exported being of Bengal production.

Such is Cochin; the site of the European's first settlement in Hindostan; the witness to the last struggles of the Portuguese and Dutch for supremacy in the East; and the theatre at the present day of those masterly reforms of native regal rule which must tend by degrees not only to increase the trade of the district but also to promote a thorough improvement in the character of the natives of South India. Public attention has lately been painfully drawn to the condition of this continent; and apprehensions of danger impending from our present incertitude of action have thereby become general, and it may be difficult to conceive that Cochin and Travancore have brighter days before them; yet everything favours the hope that the

deeds that have disgraced these countries and checked their progress for centuries are now rendered impossible by the liberal honest rule inaugurated by the recent change of the advisers of each Rjah. The little spot of territory which we own at the entrance of the Bickwater is situated most happily for the freedom of coast traffic, and the prosperity of neighbouring kingdoms, let the advantages of the locality for trade, for rapid postal and passenger transit, for the defence of our hard earned possessions, be rightly valued and we shall not be disappointed in our hopes for the future of British and Native Cochin.

AN ACCOUNT SHEWING THE OFFICIAL VALUE OF THE
IMPORTS INTO AND THE EXPORTS FROM BRITISH
COCHIN TOGETHER WITH THE AMOUNT OF DUTIES
LEVIED THEREON FROM 1840-41 TO 1859-60 IN-
CLUSIVE.

Season.	Import.		Export		Total Duties
	Value.	Duty.	Value.	Duty.	
					Rs.
1840-41	193943	7822	347414	25539	33361
1841-42	260382	10813	320556	23096	33909
1842-43	218368	8064	316323	22039	30103
1843-44	215844	9072	369873	24514	33586
1844-45	205391	7326	412297	13438	20761
1845-46	202824	9143	470254	14859	24002
1846-47	101364	7318	413393	12975	20293
1847-48	124634	6938	378225	11701	18639
1848-49	430859	4139	801436	5498	9637
1849-50	572584	7670	753878	9112	16762
1850-51	655798	7724	913341	7302	15026
1851-52	639542	5590	1140812	10640	16230
1852-53	888928	7443	1229460	17076	24519
1853-54	1674177	18912	1567407	24204	43116
1854-55	1671566	18095	1463284	29232	47327
1855-56	2623608	20882	1757279	31839	52731
1856-57	2619683	24156	1739670	30131	54267
1857-58	2861308	23502	1846910	33838	57340
1858-59	2198743	18940	1702127	29930	48870
1859-60	2063934	17731	1758515	30364	48095

QUANTITIES OF THE PRINCIPAL ARTICLES C

Season.	C N OIL		Fish Oil		Coprah		F Th
	Europe	Total	Europe	Total	Europe	Total	
	Cwt.						
1840-41*	2500	10682	"	22	629	25343	
1841-42	2602	7700	"	17	"	27901	
1842-43	11799	21102	"	3	"	30397	
1843-44	26361	34669	"	"	473	22879	
1844-45	12169	26620	"	13	"	29361	
1845-46	15550	33319	"	33	"	42154	
1846-47	13500	34135	1058	1064	160	33778	
1847-48	33410	50880	84	94	"	31020	
1848-49	10574	42431	"	28	"	77762	
1849-50	46205	77312	"	1	469	47214	
1850-51	13270	47413	2368	2390	260	53463	
1851-52	33535	68042	5416	5429	"	54988	
1852-53	66650	104452	10653	17405	1156	33780	
1853-54	76623	125193	37389	51146	849	21676	
1854-55	110150	153404	14983	16087	64	15660	
1855-56	91798	133739	343	360	301	35031	
1856-57	111401	160982	1208	1964	"	24864	
1857-58	144605	183048	11967	17169	"	13842	
1858-59	119868	151258	20165	26154	"	16689	
1859-60	82045	122070	30762	34569	"	31181	

* The Official year commences on

OF NATIVE AND FOREIGN PRODUCE IMPORTED INTO BRITISH COCHIN
(Continued)

PIECES TO D								
Cotton and Wool	Silk	Iron	Copper and Brass	Lead and Spelter	Sugar	Paints	Tea	Canvass
Pieces	Pieces	Cwt	Cwt	Cwt	Cwt	Cwt	Boxes	Bolts
58149	421	5919	781	178	232	31	22	345
39557	318	7089	620	100	49	37	29	297
13456	178	3995	517	72	67	73	14	378
14850	153	2433	515	49	69	71	106	110
31441	286	5355	245	55	370	53	35	120
19098	513	7065	856	257	22	103	23	513
6715	317	3514	721	189	236	34	24	283
18121	279	6344	698	434	484	77	92	359
0818	702	7572	970	245	976	46	63	706
3374	1593	6884	1318	281	491	49	19	311
646	1931	9573	1065	195	760	68	29	337
1358	853	2164	495	114	765	97	198	54
5653	1854	8417	641	186	755	68	115	250
87	2756	11520	1040	289	1167	455	128	455
7962	3072	11010	1832	295	1730	303	328	751
8550	1591	15416	2346	484	722	183	316	572
5751	1007	12585	1911	174	473	141	310	206
7371	1028	13538	2120	325	961	150	121	16
1112	195	10611	1753	292	1356	156	261	96
1775	2372	12581	1903	312	1167	93	61	48

DECLARED VALUE

Ports	1840-41	1841-42	1842-4	1843-44	1844-45	184
America.	188	"	"	"	"	
Australia	"	"	"	"	"	8
Bombay	40338	43914	24577	23369	66747	
Bourbon	"	5116	"	"	1845	
Canara	1834	2611	2185	1890	143	
Concan.	"	"	"	"	"	
Cutch	283	148	173	77	393	
Colombo	4246	19476	11706	6930	21530	
Calcutta.	11402	14319	4137	4498	19614	
China	3221	621	3373	2541	915	
Cape	"	"	"	"	"	
France	872	1451	291	234	640	
Gba.	"	"	"	"	"	
Gujerat	"	"	"	"	"	
Germany	"	7329	"	8481	34471	
London.	"	1140	15179	608	7912	
Lisbon	"	421	87	62	6447	
Mauritius	150	1465	60	722	"	
Madras	"	35943	12	964	632	
Malay Coast	"	"	3706	5350	5796	
Muscat.	1404	3055	12844	12080	6846	
Maldives	9151	2710	78	986	105	
Malabar	"	"	11	80	103	
Mahe	160	"	"	2539	"	
Pondicherry	"	"	"	"	"	
Pinang	3224	"	"	"	"	
Persia	"	"	"	"	"	
Singapore	2832	195	"	"	"	
Seychelle.	6551	16681	27617	28869	24911	
Travancore.	"	"	"	"	"	
Tinnevely	104972	98776	115048	101583	114	
Vessels on the way	3076	4932	2240	13500	6272	

FOREIGN ARTICLES IMPORTED INTO BRITISH COCHIN FROM VARIOUS PORTS

1846	1847-48	1848-49	1849-50	1850-51	1851-52	1852-53	1853-54
1083	"	"	"	"	"	"	"
3571	4502	74	300060	354665	401723	758	543
" 8	1384	32644	2066	48146	55007	498626	809064
" 37	186	" 15	51309	"	"	81240	234003
28244	24065	7776	63	"	251	52477	82449
4942	4827	1333	73518	64685	70197	315	"
1296	3641	5513	29864	17478	19032	77807	24790
"	"	"	6344	6371	7413	49378	57103
"	"	"	"	"	"	10929	17400
"	" 19	" 63	" 221	" 44	3619	"	1751
"	"	"	"	"	714	" 400	287
"	"	"	"	"	109	"	1332
10483	101	2024	12335	71021	2346	560	60
" 262	2378	3234	" 223	"	"	7790	30678
57	"	12426	6771	11157	1605	1136	1960
" 290	1443	" 1450	3078	1033	3471	2962	20184
3137	4937	5734	5665	5671	1161	2804	"
1842	15480	"	3022	1848	3029	13003	7142
132	4	609	" 476	22	"	"	"
"	"	"	1127	"	573	" 76	13509
"	13734	"	"	"	"	"	"
" 49	"	4812	"	"	"	9557	"
41261	45103	" 36	1150	"	"	"	"
24	7	3002	61010	61498	51087	261	"
537	2104	5503	14201	12162	6025	59004	95506
			"	"	"	11600	54000

1854-55	1855-56	1856-57	1857-58	1858-59	1859-60
"	"	16192	"	"	"
"	9322	17400	"	3175	668
704688	1313255	1678068	1699320	123924	1021845
"	"	6177	17357	28231	107093
1659 3	624486	405249	404343	318693	303546
83214	151862	15574	135566	184916	176600
912	273	506	1277	118	1898
415817	347072	387000	394935	255739	129912
7354	4471	41902	8693	180	253 8
8154	6290	6396	978	4771	1633
"	272	"	"	"	"
2535	50443	5145	2132	"	1084
"	1877	689	266	3681	114
"	"	"	"	"	3973
"	8807	107	5154	"	1220
26452	68143	10917	4367	7163	55270
"	"	"	"	254	"
5952	23078	6561	7207	57508	15412
30935	18446	35928	3223	2240	82213
"	"	"	"	"	"
1176	"	3595	2116	2900	4222
4359	6358	5633	4665	356	7916
"	"	"	"	"	"
1102	6296	6556	7119	4635	9065
"	"	"	"	"	"
"	"	"	"	"	"
1121	2062	7682	2706	"	"
"	13944	"	6363	"	"
"	"	2347	15	"	"
"	"	43972	41878	49477	16198
100555	60272	8980	52518	30582	63812
40050	16588	"	70	"	"
"	"	"	"	"	"